



hough Satan doth in Chains of Darkness ly,
or hath he pow'r on Earth mens Soules to buy,
ut that's but limited: for here you see
him foyll'd & God my Gratioues God to bee.



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THE
YOUNG MAN
Conflict with, and Victory over
The Devil

by F A J E H.
OR,

A True and Perfect Relation of the Experiences
T. P. begun in the 15th. and continued till the
17th: Year of his Age, who (upon his first Con-
victions, having an earnest desire to serve Christ
in the Work of the Ministry) was much tempted
to make a Contract with Satan, who often ap-
peared visibly, and made Eminency in Learning the
grand Bait to catch his Soul; but (by an Omnipre-
tent Hand) was Prevented from that Agreement
Published for the Benefit of such, who have been, or shall
be tempted in the like manner; And Composed by way of

Dialogue between four Interlocutors, viz.

Evangelist, a Minister of the Gospel. } Demas, an Apostate
Paulus, a young Convert } Apollonius, the Devil. } vii.

By T. P. Powell

MIC.7.8. Rejoice not against me, O mine enemy, when I fall, I shall arise; when I sit in darkness, the Lord shall a light unto me.

LONDON, Printed for John Hancock Sen. & Junr.
three Bibles in Pages Head-Alley in Cornhill.

43

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631



To that little Flock in and about the
County of Hartford, the Author
sends Greeting.

ST R S.

WHEN I take a View of
the Wonderfulness of Gods
Providence in bringing
me first among you, together with
those Bonds of Love, by which I
am held so fast, that it is my quoti-
dian and daily study, how I may be
further capacitated to serve you,
and the Church of my Lord Jesus;
Verily, I must confess, you are the
People that have all my thoughts:
And besides this, you are those who
have the greatest interest in my
Prayers; Others have some of my
heart, but next to God you have all
my heart, I have heard much of the
love of a Minister to his People, as
that I could scarce give credit unto

The Epistle Dedicatory.

it; but I do now believe it, because Experience has taught me so, though that by which I am obliged unto you is not the same as with a Minister and his People, it being only a sincere Love begotten by my frequent, painful and laborious Preaching unto you, without any further charge, and yet notwithstanding how do I love you, and pray for your happiness in this World, and the World to come; I can't endure to think of your damnation, no, nor any of you. I am sick at the heart (many times) through fear, lest I should rise up in judgement against some of you, because there are those amongst you, that seem to take little notice of God, Christ, and their immortal souls, though through grace all of you are not molested with the Contagion of this Distemper, which is so Epidemical, not only in foreign Places, but likewise in our English Island, as that it doth many times occasion Floods of Tears to run down from the eyes of Gods precious Servants, who, as so many Lots,

The Epistle Dedicatory.

Lots, do bewail the iniquities of this Land. Sirs, I have thought good to reach you with my Pen, when my Tongue cannot; and hence it is, that I dedicate this unto you in part, though it is possible I could have found out many others, whose Names I might affix in the Frontispiece of this Book, only my Love is most endeared to you; and wherefore do you think it is, that I should concern my self so much with you; would you know, take then these few Reasons.

First, because God made me not altogether for my self, but for you and others; we were not made for our selves, and therefore we act most like beasts, when we only minde our selves, and not others, who are our Kinsfolk, according to Creation; but when that goodness that is in us is so diffusive, as that it leads us forth to succour those who stand in need of our help, then we act as our selves, and like rational creatures, is it God that created me, and why did he create me, but that I should serve him, and in what

The Epistle Dedicatory.

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The Epistle Dedicatory.

better way can I do it, then in the first place to seek my own salvation; and after that, the salvation of you and others. But,

Secondly, the End of my Creation is not all by which I am induced to concern my self thus with you, but likewise the End of my Redemption requires me so to do; I, you, and all of us were no sooner created, but we fell from God; and through Adherence to the Devil, lost that glorious Image which he had invested us with, and thereby forfeited the favour of God, and so became the Children of Wrath; but now Jesus Christ, that immaculate and spotless Lamb of God, who knew no sin, became sin for us, by assuming the humane nature, and taking upon him the guilt of all our transgressions, Isa. 53.6. How then can I, you, or any of us, be slothful in Gods service, when he hath done so much for all of us as he hath done;

*Dilexisti me Domine in a-
gis quam uipium.
May we not say as Bernard did concerning Christ,* Thou hast loved me, Oh Lord, more then thy self! And now

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now the End wherefore Christ did all this was, that we might be restored to Gods Image again, and to serve him in all manner of holiness; And in no better way can I do this, than in looking after my own soul and the souls of others.

Thirdly, the End of my Redemption doth not only require me thus to concern my self with you, but likewise the End of my Sanctification.

I am sanctified (as I hope) and am washed with the water of Regeneration. Now it is the duty of those who are sanctified, to lead other in the way to Sanctification and obedience of the Spirit; This our Saviour lays down as a Rule to Peter, That when he was converted, he should strengthen Luke 22:32 his Brethren. But

Fourthly, the very End of my Ministry requires me to have a diligent care of your souls; 'Tis a duty of us who are Preachers of the Gospel, to pity and look after poor souls that are in their blood; and God, yea, Angels and my own Conscience do bear

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me witness how I pity your souls, and that I could go hundreds of Miles barefoot to do any of you good, though never so mean in life and descent; I was devoted from the Womb to the Ministry; and now when I come forth unto it, shall I not in any wise answer the end thereof, the Lord forbid.

Fifthly and lastly, not onely the End of my Creation, Redemption, Sanctification and Ministry; but likewise the end of my Preservation doth thus oblige me to you: Hath God done for me what he hath done, and shall I not to the utmost do what I can for him; Hath he wrought such deliverances for me, and shall I be slack and negligent in his service, far be it from me, and all those who have experienced the like that I have; And hath he moreover kept me hitherto, and must I not seek his glory; so such perverse walking the Lord put an end: Many other Obligations there are, by which

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I am bound to look after you ; (viz.)
I am a dying Creature, and therefore
whilst I have life I must act for God,
because when I am in the Grave I
cannot write unto you, My Preach-
ing-Work then will be over ; And
hence it is, that I do think it meet,
whilst I am in this earthly Ta-
bernacle, to put you in mind of these
things, and to stirr you up to the
doing thereof ; And as the consi-
deration of my Mortality should
move me to do what I can for
God ; and you see likewise the
consideration of yours should make
you more willing to hear and re- Post mortem
ceive, what I and others do both tem nulla
Preach and write unto you. Panitez-
ria.

And now, Sirs, what remains,
but that you would follow those Pra- Cb, if i re:
ctical things, which the good Spirit vnu. Trh-
of God may by these Lises put you bnat, —
in minde of ; Consider, you must
one day render an Account for all
the good Sermons that you have
heard ; the Word will either prove a

The Epistle Dedicatory.

savour of life, or of death ; you will either be the better for Sermons, or the worse, and therefore to you now I speak, that have often heard the vocation of the Gospel, but are not as yet reformed ; Consider, after Death comes Judgment, and then what will you do, will you not wish that you had taken the good Counsel of God given by his Ministers, will you not then remember these Sermons which once you forgot, as soon as

*Sed Domine Iesu
quod discessus at-
biter cunctum ven-
turus clandestina
hominum facta &
verba cogita in
lucem proferes.
Gerhard de extre-
mo iudicio.*

ever you went out out of the Church, and will not the remembrance thereof be as a Worm gnawing of your Consciences in Hell,

Oh with what shame and confusion will ye then be cloathed, when all those secret sins, which you thought were impossible to be brought to light, shall be made manifest before the Lord Jesus, who is (Αὐτὸς οὐδείς) light it self. Moreover, consider that without you have an Advocate, there is no standing

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at this Tribunal, and who is this Advocate, but Jesus Christ will plead to the utmost for you, if you can but make sure of him, for without him nothing can be done, in order to your being sheltered from that wrath of God, which then shall be revealed on all those who have slighted this Advocate, and have accounted Sermons of no worth, further believe and consider, that if you have not the Lord Jesus to stand as your friend, you must be thrust down into Hell, and there howl with the damned for ever : And what think you now of these things, do you steadfastly believe them ; if you do not, search the Scriptures, and there you will finde what I have said to be true ; if you do believe them, why then do some of you live, as if there were neither God, Heaven, Hell or Judgement ; if these things are sincerely believed by you, stir up then, and lay bold upon God, and claim of him deliverance from wrath to come, for it is hastning apace, and we unto you if you lay up nothing against

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against this burning wrath of God for the time to come, is as sure as the time that is present, why therefore are you all for the present time, assure your selves, that the walking in repulse against these Considerations, and the sweet motions of the Spirit will make you smart one day. But

Finally, if you will all observe these things to do them, what a blessed Meeting shall we have, how wide will the Gates of Heaven stand open for us? what a Welcom will God the Father give us, the very thoughts of it doth glad my very heart and soul. Suffer therefore the good Word of God to take impression upon you. Endeavor to live a life of Grace here, that so you may live a Life of Glory hereafter; Persevere in all good, hold out to the end, for the Crown will make amends for all. Be constant in the use of means; Follow Peace with all men, be useful in your several

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veral Vocations, that in all things
you may be fit for the being received
into the Heaven of Heavens ;
which is and ever shall be the desire
and Prayer of him,

Who is,

SIRS,

Your Souls Friend,

THO. POWELL.

PAULUS

The Epistle Dedicatory.

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BOUND

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PAULUS



THE
SACRED
CONVERSATION
BETWEEN
PAULUS AND
EVANGELUS.

*PAULUS in his Unconverted
state & status sua. 12.*

Evangelus.

WELL met, Friend ; Whither are you going ?
Paulus.

I am going to see a Play, for they say it is very well worth ones observation.

Evangelus.

How ! to see a Play ? I would not have you for a World, could I but hinder you, I would, for there is nothing but wickedness and Profaneness for your Contemplation ; and if this is worth your observation, judge you.

Paulus.

You talk more like a Phanatick than a Civil and honest man, for I verily believe, there may be as much between things spiritual and temporal, *1 Cor. 2.14.*

The first
Salutation.
What so-
full, is de-
lightfull to
the eye.

It is the
work of a
Minister
to anticid-
ate every
sinful en-
terprize,

A cat-
sal man
knows no
difference

good

good gather'd from the observation
of such a sight, as somtimes hearing
of a good Sermon.

Evangelus.

A Reprof. Oh, what Prodigies and black ignorance is this, to think that more benefit may be received from open Profaneness, then from bearing the Word of God; Have you not yet known the difference between evil and good.

How will
sinners
plead for
the satis-
faction of
their sen-
sual desires
from evil
examples.
An An-
swer to the
aforesaid
Plea.

There are some(I believe)as good
and as wise as your self, that goes to
such places; and certainly, if it be
lawful for them, it is lawful for me.

Evangelus.

That is true friend, if lawful for
them, then it is for you; but it is
not lawful for them, and therefore let
such be never so wise, yet if they go to
such Places as you plead for, they do
in that fall short of being wise men;
And moreover, herein is shewed much
of your folly in grounding lawfulness
for the same, on no other Foundation,
but because such and such do so,
whereas we that are Christians
should.

(3)

should endeavour to make our lives congruous with the Sacred Writ, ^{ea,} that which the Prophets and Apostles have built upon should be our Foundation.

Paulus.

Pray, Sir, keep your breath to tool your own Pottage, for every Tub must stand upon its own bottom, therefore catechise not me, for I will not be catechised by you, and as long as I have a mind to go, I will go.

Evangelus.

Friend, be not so touchy, for I mean you no hurt, nothing I am to you: it is true, and that every tub must stand upon its own bottom I know, yet considering that every one was not made for himself, but for the Glory of God, ^{The End of our Creation are these two. 1. The Glory of God.} good and benefit of each other, ^{2. The good of there-each other}

(4)

therefore it does behove us to be giving
one another good Counsel; If you
know any thing more then me, I will
learn of you: and if I know any thing
more then you, you shall learn of me
you please.

Paulus.

Nay, this is very fair, I must needs
confess.

Divine
counse.
ment.

Evangelus.

Well then, my friend, if it may
please you, to deny your self of going
that Place, first intended by you, I will
then tell you what we will do in stead
thereof.

Paulus.

I don't much care if I do so
once.

Evangelus.

What think you then of going
yonder Grove; where we may sit down
in the shade, and discourse concerning
Soul-Affairs.

Paulus.

With all my heart, good Sir.

Providen.
tia gubern.
mat omnia.

Evangelus.

Well Friend, seeing then that G

giving his Providence has him pleased to
If bring us into one anothers Company;
, Will you give me leave to ask you a
y thinnew Questions?

Paulus.

Yea, Sir, and I shall thank you
oo.

Evangelus.

What do you think then concerning Practical
Heaven?

Paulus.

It is a good place, no doubt.

Evangelus.

Tea, and how happy shall we be if
we can but get thither.

Paulus.

Why, do you question getting
thither?

Evangelus.

Tea, that I do; Don't
you?

Paulus.

No, I did never questi-
on getting to Heaven,
since I have been born, I
thank God for it.

Heaven, though it
is a Saints, yet it
may be call'd in
question by a Sain.

Wicked men think,
they bring assurance
of Heaven with them
into the world.

Evan-

(6)

Evangelus.

Questioning of our selves is a demonstration of our sincerity. I am apt to think, you might have had more cause to bless God, for questioning your title to Heaven, than for not questioning it; and I am of our opinion, that you and others will scarce get to Heaven, except you come first to doubt of your right thereto.

Paulus.

Strict Godliness in the eyes of the World is censuring. You are the strangest man that ever met with in all my life; and indeed this is the fault which I find to be in you Phanaticks, viz. your censuring.

Evangelus.

Friend, you mistake us, and I suppose you do not very well understand me, for did you not say just now, that you questioned not getting to Heaven.

Paulus.

Yea, I did, what of all that?

Evangelus.

A Soul-searching question. I only then ask you, the Grounds on which you build your hopes for Heaven so steadfastly, without the least questioning assurance thereof.

Paulus.

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Paulus.

The Mercy of God, no better
grounds can there be.

Evangelus.

Natura-
lists think
God has
no other
Attribute,
then his
Mercy to
glorifie.

We are

.

The Mercy of God, that's true,
you friend; but Gods Mercy has bin fallen with
us, we sected long ago through our diso- Adam,
dence in Adam, have you now
joined it: if you have, pray tell me
why, and by what means?

Paulus.

Matters of
sublime
spirituali-
ty, are
new things
to the car-
nal eye.

Nay, if so, the Lord look down
on me, for I never heard of this
before.

Evangelus.

It is very true, my Friend; and
true it is, that we have brought
with us into the World, by
which we are made the Heires of
ab.

Paulus.

Be you sure, this is true.

Evan-

Evangelus.

Do you believe all those Truths contained in the Holy Bible?

Paulus.

Do I believe them, yea, certain or else I should be a Papist or an infidel.

Evangelus.

Then see this prov'd from these Places of Scripture, Psal. 51.5, I shapen in iniquity, and in sin did Mother conceive me; And Eph. 2.

We are by nature the children

Cum multis wrath, even as others. So Rom. 5.12. By one man sin entered into the world and death by him, and so death passed over all men, for that all have sinned.

Paulus.

Nay, here is Scripture enough none can deny.

Evangelus.

A true Minister, is loth that any should perish, and go out of the World mistaken.

Well then, seeing it is as I say, had I Grounds (do you think for speaking what I do) and therefore I pray you

willing to give me some further satisfaction touching the belief of your salvation.

Paulus.

Faith can
certain Nay, you have so puzzled me, that puzzle
or an how I know not what to do, except it carnal read
to tell you, that I pray Morning son at any
d Evening.

Evangelus.

Well, what of all that? I hope you
did not expect to get to Heaven by your
iph. a yea, do you?

Paulus.

Yes, I do, or else I know not how to
e worth to Heaven.

Upon this
Rock many
are split.

Evangelus.

Oh Friend, had you been acquainted with godly Ministers, or any of ignorant
People, and desired their Instructions, certainly you would have bin votion, I
now acquainted with the way that leave it for
ds to Heaven and eternal Happiness, you to
ing this, for thou art grossly ignorant judge; but
d I am thinking to be saved by Prayers. I am sure,
is the Mo
I do that breeds high thoughts of our selves, and low
ray thoughts of our Lord Jesus.

Paulus.

I don't say Prayers only, but take in Reading of good Books, hearing of good Sermons.

Evangelus.

Eph 2.5,8. Nay, it is all one for that, but By grace if you take in all good Works what ye are saved ever, they will prove insignificant merit salvation.

Paulus.

Say you so, why I never heard it from our Minister, and he is a very good Church-man.

Evangelus.

Nay, as to that I know not; but I can assure you, that what I have been from you, as yet does rather favour Popery, than of true Christianity.

Paulus.

There is a How! a Papist, Sir; God forbid kind of for I am sure I am so far from being zealous to be a Papist, that if I do but meet with found in one, I go the other side of the water because I will not see him. I do Naturalists. hate him.

Evangelus.

So. Perhaps you walk more by instinctively affects.

then by judgement ; for I'le assure you
it is as I say.

Paulus.

Pray Sir, tell me then, what must
save me , if good works cannot ;
Thanks be to God I met with you :
or else I should have died in this mi-
stake , notwithstanding our Mi-
tister.

Evangelus.

Why thus you see, Friend, Gods deal-
ings with us are various ; but to gra-
tisie your desire, let me ask you this is this, ther
Question ; Did you never hear of "hen God
Jesus Christ ? Here has not bin so
much as one word concerning him.

Paulus.

Nay, hold you ; I have heard of
Jesus ; what of him ?

Evangelus.

What of him, why it is he that must
save you.

Paulus.

Its no marvel then, why I have
heard such a talk concerning Jesus
Christ, but I ever thought it was
my good works that must save
me.

Evangelus.

Behold Evangelus.

the vast difference between a believer, and an unbeliever; One depends upon Christ for salvation; and the other depends upon duties for salvation.

A true

Believer is willing to be nothing, so that Christ may do something, whereas an unbeliever acts to the contrary.

Why then, by your Reckoning, have all my work to begin before I can get to Heaven.

Evangelus.

If you understand no more than this, I must needs say, you are far from being a new creature; and if far from being a new creature, then far distant from the Kingdom of Heaven.

Par

How do you prove that?

Evangelus.

I prove it from these following Scriptures, Mark 16. 16. He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. So Luke 13. 3, 5. I tell ye, nay, except ye repent, ye shall all likewise perish, John 3. 3, 5. Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God; And what think you of these Scriptures?

Paulus.

Why, I think they are very good; but if I have all this to do, as you say, and am still to begin the Christians A, B, C; then I had as good desist a little while, seeing that as yet I am but young, and so for a time take my pleasure: and when I come to be old, I'll then take this way to serve God which you have prescribed; for I am afraid lest I should not hold out in serving God another way, in regard that I have taken so much pain in the other, for indeed I am spent.

Oh Friends, give not way to the Devil; these are only his suggestions, believe him not; for can you serve God in a more acceptable time than in the days of your Youth? Consider, I pray you, these following things.

First, Consider your Youth; God requires Eccl. 12.1. Remember your Creator in the days of your youth.

Secondly, it is a Question whether you may live to an old Age, which if not, what will become of you.

Thirdly, grant that you live to an old Age, it is a Question whether the day of grace may last so long.

Fourthly, if the day of grace should last so long, it is a question, whether you will not, through the pains and imbecilities of old Age, be rendered incapable to serve God.

Fifthly, Consider you may serve God when it is too late, but you can never serve him too soon.

Paulus.

Verily, this is true, I cannot deny it; but do you not think, that God is more glorified by an old Convert, than by a young.

Evan-

Evangelus.

When you have such suggestions as these, endeavor to make them abortive at their birth; for any will tell you, that there is nothing more acceptable unto God, then when a young man offers up the Flower of his Age unto him; yea, and what does conduce more unto Gods glory then the same.

Paulus.

Well, I am now convinc'd of my folly, especially of confiding in good works for salvation.

Evangelus.

Well, bless God for it; and now seeing, through infinite mercy, an insufficiency in good works to save you, what think you of God?

Paulus.

Why, I think that he is a Spirit.

Evangelus.

He is so, my friend, and they that worship him, must worship him in spirit and in truth.

Joh. 4. 24
simonides
the more
he studied
to know
what God

was, the harder still it seemed unto him. God cannot be defined..

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Paulus.

This I knew a great while ago.
Evangelus.

Very good, are there more Gods then
one?

Paulus.

Yea surely, there must be three
Gods ; God the Father, God the
Son, and God the Holy Ghost.

Evangelus.

Know, Friend, that thou art woful-
ly ignorant ; for though there be three
Persons in the Godhead ; yet these
three are but one in substance all this
while ; there is but one individual
Deity ; as the Fire does contain in it
three Properties, 1. Its self. 2. Heat.
3. Light. So though there be but three
ways of subsisting in the Godhead,
yet all this while it is but indivi-
dual.

Paulus.

Pray Sir, is there any Scripture
for this ?

Evangelus.

Yea, Scripture enough ; see Deut.
6.4. Hear, O Israel, the Lord our
God is one Lord, Isa.44.6. I am the
first,

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first, and I am the last, and beside me there is no God. Isa. 45.22. Look unto me, and be ye saved all the ends of the Earth, for I am God, and there is none else. So 2 Cor. 8.4,5,6, and Eph. 4.5. 1 Tim. 2.5.

Paulus.

I confess these Scriptures do hit me; for how many times have I read the Bible over, and yet, do not remember these places.

Some do think, if they do but read Gods Word, it is sufficient, though they take no notice what is contained therein.

Evangelus.

You minded then well what you read, for certainly, if you had read diligently, and with a desire to know, you would have given a more pertinent Answer to such a Fundamental and Practical Point of Divinity as this. But this is not all; our Spirits are spirits, Angels are spirits, and the Devils are spirits; what difference is there then between God and these?

B 4

Paulus.

(18)

Paulus.

Why, I suppose he is bigger then all of them.

Evangelus.

Bigger then all of them ; this is no solid Answer. God, he is an increated Spirit, all others are created ; God, he is an infinite Spirit, all others are finite.

Paulus.

Nay, this is very good.

Evangelus.

Well, I am glad you like it, but what difference is there between the Devils and the Angels.

Paulus.

Why, I suppose they are both Spirits, and both Angels, only the Angels in Heaven are the good Angels, and the Devils are the evil ones.

Evangelus.

Thou sayest right ; the Devils that are now in Hell were once righteous Angels, but through pride and malice they are now became, of all creatures, the most miserable ; but where do the Devils inhabit ?

Paulus

I suppose the Devils do dwell in Hell; it being a Place prepared for them and the wicked.

inno entiam: Leo, quod invitas: Agnus quia mansuetus. Ipsi Agnus occasu vicit Leonem, qui circuit quareus quem devoret, Diabolus Leo dicitur fortitudo, Agnus propice

Evangelus.

The habitation of the Devils is, Diabolo-
partly in Hell, and partly in the Air; rum est.
The Devils do dwell in the Air unto partim ad
the Day of Judgement, and usurping partim in
the same, on purpose that they might rule. Aug.
rule in the hearts of men. But what is the
difference is there between the spiris Dei. c. 2. 3.
and our souls, for our souls, you know, posse creare
are spiris?

*nam dominationem in homines, vult Ambros. in ep. ad Eph. Iffas antequam ad deum iova transversissimis ad- ministrationem habuisse, tradit Theodor. ep. rom. divini Decret. Denique Lombard. l. 2. sent. dist. 6. cap. foliis. Author est, Luciferum, Principem Diabolorum, reli- quum manere in inferno, nec ad nos tentandas acci- dere: alios vero Diabolos alteris vicibus bac-
ferno ad animos hominum cruciandos vel deducendos ad infernum venire, qui alios succedentibus ipsi per- tentur in infernum.*

(20)

Paulus.

Nay, I believe, now you ask me
that which you cannot answer your
self.

Evangelus.

Angeli sic sunt, ut in seculis contemplationis gaudii non priventur. *Tres vita-
les Spiritus est.* *Angeli* *Think not so, friend; for the An-*
*gels were the first Creatures that God
made, whereas our souls are not: the
Angels are not covered with flesh, but
our souls are; the Angels are perfect
spirits, but our souls through union with
their bodies are imperfect and impure;*
*but enough of this, what think you now
of Jesus Christ?*

*ut Omnipotens: unum, qui carne non tegitur; alium,
qui carne tegitur, sed non cum carne moritur; alium,
qui carne tegitur, & cum carne moritur; Primus An-
gelorum, secundus Hominum, tertius Brutorum est.
dicitur.*

Paulus.

Who is Jesus Christ; why he is
the Son of God?

Evangelus.

*It is true, my friend, he is so; for
God the Father testifies it, Mat. 3. 17.
The Church acknowledgeth it, Matth.
16. 16. And the Devils confess it,*

Luke

Luke 4.41. But who do you think of these were first, God the Father, or God the Son?

Paulus.

There is a question indeed, surely the Father must be before the Son.

Evangelus.

Yes, friend, that is true; it is so in natural generation, but here it is not; for Christ Jesus is co-eternal John 1:16 with his Father, and equal with him in Power and Glory.

30.

*Ego et
Pater su-
mus unus.*

Christ is equal with the Father according to his Divine Nature, but inferior according to his Humanity.

Paulus.

This will not stand by reason.

Evangelus.

Divine Mysteries are not to be apprehended by carnal reason, for he who would see by an eye of Faith, must shut out the eye of Reason; and what think you now of the Holy Ghost?

Paulus.

Why, If suppose he is God too, is he not?

Evangelus.

Evangelus.

Yes, he is so; see 1 John 5. 7. For there are three that bear Record in Heaven, the Father, Word and Holy Ghost, and these three are one.

Paulus.

Nay, this is very evident, you bring Scripture (I say) to prove what you say.

Evangelus.

Well, if so be you do believe what I have said concerning the blessed Trinity, say with me, God the Father, God the Son, and God the Holy Ghost, and these three are one.

Paulus.

God the Father, God the Son, and God the Holy Ghost, and these three are one.

Evangelus.

Right, what think you now of the Creation of the World; did God make the World of somthing, or of nothing?

Paulus.

Of somthing surely; for out of nothing, nothing can be made.

Evangelus.

The Philosophers
had this
Maxime,
*Ex nihilo
nihil fit,*

(23)
Evangelus.

Friend, what do you think Creation signifies?

Paulus.

Truly, I know not very well.

Evangelus.

Why, it signifies a making all things, of nothing.

Paulus.

Say you so.

Evangelus.

Yes, and have you not read that the World was made only by the especial Word of his Power, not that we should ~~Mis~~ understand that any word did really proceed from God, but only that he will'd it.

the Poets did feign, That the World was divided into four Ages; The first was the Golden Age, the second was the Silver Age; the third, the brazen Age; and the fourth, the iron Age: The four Ages wherein by Perdices is compared to the four Seasons of the Year; the first, resembling the spring time, the second Summer, the third Autumn, the fourth Winter. Mundus magnum homo, homo parvus, mundus esse dicitur.

Paulus.

Did God, do you say, only speak this word, and was this World made;

(24)

I cannot believe this, except you bring me Scripture.

Evangelus.

If Scriptures will convince you, I'll bring you Scriptures enough. See Psal. 33.9. For he spake, and it was done; he commanded, and it stood fast, Heb. 11.3. Through faith we understand that the Worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear. So Rom. 4.17.

Mundus
est specu-
lum Attri-
butorum
Dei.

When we receive any benefit from God, we should keep tune with the Psalmist, Benedic-
tis, bless ye the Lord.

Paulus.

All this now is very clear unto me.

Evangelus.

I am glad of it, and therefore bless God; And now tell me, I pray you, what you what is your belief concerning the Incarnation of our Saviour?

Paulus.

I do believe that Jesus Christ did come into the World to save sinners.

Evan-

(25)

Evangelus.

And that he was made Man.

Paulus.

No, I cannot think so, in regard that it is impossible for God to become man.

Evangelus.

Herein thou art grossly ignorant, because thou doest believe Christ came into the World, and yet cannot think he was made man.

Paulus.

No, nor I shall not, except you give me good Scripture for it.

Evangelus.

Nay, you are to be commended for that, because you are not so take any thing from me, or any man, without Scripture, and therefore, if Scripture will do the business, you shall have enough : The Bereans were commended for examining of the Apostle Paul's doctrine; See

Mysterium est absconditum a seculis, patefactum in tempore, Paradoxum & impossibile ultum Iudeis & Gentibus afflitarum, & nisi tanquam materia solidi Gaudi & consolacionis,

See

See John 1. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, as of the only begotten of the Father) full of grace and truth. So 1 Tim. 3. 16. And without controversie, great is the Mystery of Godliness, God was manifest in the flesh, justified in the Spirit seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

Paulus.

I see Scripture does hold forth this truth, but who would think that this should be so.

Evangelus.

It is so, and that for these Reasons, as I suppose. 1. Gods Justice by Man was offended, therefore by Man it was to be satisfied. 2. Christ was Man that he might die, for had he not been Man,

he could not have died. 3. He was Man, that he might sympathize and condole with us in all our conditions and infirmities. 4. He was Man,

that

Vide in Bezae in lib. Confessionis Christianae fideli c. 3. art. 1. 1. 19.

Deus homo fit, ut homo divina gratia & natura particeps fit. Gerhard. med. 14. p 52.

that he might be a compleat Mediator.
5. He was Man, that he might make
Man Partakers of the Divine Na-
ture.

Paulus.

Then by this reckoning you must
make Christ a sinner.

Evangelus.

So he is (i.e.) by Imputation.

*Jesus
Christ is
the greatest sinner in the World (saith Luther) by
imputation.*

Paulus.

This is strange doctrine; me-
thinks, to make Christ a sinner; and
if also he is man, then consequentially
he is not God.

Evangelus.

Your consequence is false, my Friend; for Christ is God-Man, God that he might sacrifice, Man that he might die, 1 Tim. 25.

Paulus.

Well, these things are very deep
and profound, therefore (I pray you)
ask me something else, and I will me-
ditate.

dite upon them when I come home. Evangelus.

Very good, the next Question then shall be this, what think you then concerning the Resurrection?

Paulus.

Truly, Sir, this has been ever obscure to me, I could wish you would inform my judgement concerning it.

Evangelus.

This truth
the Sad-
duces de-
nied, Mat.
22. 23.
The great
Mystery
contained
in this
Truth,
made the
Philoso-
phers to
With all my heart, for I like this en-
quiring mighty well; Now that there
shall be a Resurrection, it is evident
from these Places of Scripture, Dan.
12. 2. And many of them that sleep
in the dust of the Earth shall awake,
some to everlasting life, and some to
shame and everlasting contempt:
John 5. 28, 29. Marvel not at this, for

dreamt of a Transformation, one body being trans-
form'd into the shape of another, or a Transmigrati-
on-soul, taking its flight out of one body into another.
They could not think that one numerical and indi-
vidual body, after it is corrupted in the water, consumed
by fire, converted into earth, vanished into air, nay,
eaten up by fishes, and those fishes eaten by men, it
was above them to think, that this same body should
rise again. When Paul disputed this Point at Athens,
the great Philosophers of the Epicureans laughed at
him, What will this Babler say? They looked upon this
as babbling.

(29)

the hour is coming, in the which all that are in the Graves shall hear his voice, and shall come forth, they that have done good, unto the Resurrection of life ; and they that have done evil, unto the Resurrection of damnation. So see 1 Cor. 15, and Rev. 20. 12, 13.

Paulus.

Well, this truth I also believe; for I see, there are many Scriptures for the demonstration and proof of the same.

Evangelus.

What think you now concerning the last Judgment, do you believe it or not?

Paulus.

I do believe that Jesus Christ will come at the last day, and judge the world.

Evangelus.

And are you willing, friend, that I should try your knowledg in this necessary truth.

Paulus.

Willing, why do you think I should be unwilling : pray don't question that, for I am so willing, as that I shall look upon you as my best friend, if you take the pains to inform me in this.

Evan-

Well then, seeing that I have such a free access unto you, I shall ask you these several Questions, in order to your better understanding of this great truth; what then is the last Judgment?

Paulus.

The last Judgement is a day (as I suppose) wherein Christ Jesus our Saviour, shall come down from Heaven with great Glory, to judge the whole World, and give unto every one according as his works shall be.

suo, cum

virtute magna & Majestate, extremam omnibus hominibus, juxta sua facta sententiam seret aquam & irrefragabilem, tum pilis, tum impiis, aut ad vitam eternam, aut ad supplicium eternum. Et hoc frequenter debemus meditari cum Hieronymo, qui ait; Quoties illum diem considero, toto corpore战emisco, sive enim comedo, sive bibo, sive aliquid aliud facio, semper videtur illa tuba terribilis sonare auribus meis? Surgite mortui, venite ad judicium.

Evangelus.

Very well (my friend) for your Answer pleases me exceeding well, but how manifold is the coming of Christ? -

Paulus.

How manifold is the coming of Christ; why, is there more coming of Christ then one?

Evangelus.

Yes, friend, the Scriptures do hold Christ forth unto us a threefold coming of coming Christ; the first was in the flesh about threefold, sixteen hundred years ago, when he came in the forme of a servant, taking ^{Venit} Christus occulte upon him our sins; the second is his co-judging now with the Power of the Gospel, ^{dus, venies} in the hearts of sinners; and the third & manis, his future coming, when he shall in ^{esse judicium} casum. the end of the World come in glorious Glory, not to be exprest: And this is called his second Appearance to Judgment, Acts 10 42. Christ is appointed by God the Father Judge both of the quick and dead. So Acts 17.

Paulus.

These are wonderful things, pray tell me now, how Christ will judge the World?

Evangelus.

Visible in the clouds; for even as he ascended, so shall he descend; but wherefore do you think, my Friend,

Christ

Christ will judge the World?

Paulus.

That he may render eternal life,
with fulness of joy unto the godly,
and eternal punishment to the
wicked.

Evangelus.

You answer right, but what do you
think will be the Order of this Judge-
ment?

Paulus.

Truly, Sir, I know not very well.

Evangelus.

Anne-
dant, Con-
comitant, and Sub-
sequent. Transactions that do precede this day,
certain Transactions done in the day,
and certain Transactions that does en-
sue this day.

First, some things there be that are
antecedent to, or coming before this day,
which will be these, 1. A Subversion of
the Roman Empire, and the Man o
Sth revealed. 2. The Rising of false
Christs, and false Prophets. 3. Signs
that shall be in the Sun and Moon
4. The Gospel being preached through-
out all Nations. 5. Obedience yielded
unto the Cospel by Jews and Gentiles.

a Thes. 2.

Mat. 24.

Luke 21.

and all that do pertain unto the Election
of Gods grace.

Secondly, those Transactions done in
this day are these. 1. The Son of Man
shall be seen in the Air. 2. The dead
shall rise, both righteous and unrighte-
ous. 3. Christ shall separate the bad
from the good, and pronounce the last
sentence. Mr. 13.

Thirdly, that which follows this
day, is the proportioning of a reward
unto every Mans work; and now tell
me what thou thinkest of these things?

Paulus.

Truly, they are things that I never
knew till now.

Evangelus.

Bless God then for what you know,
and answer me this question, Is the
Judgement-Day known unto any or
no?

None bilt unto God, as I sup-
pose. Evan-

(34)
Evangelus.

Thou sayst right, for neither Men nor Angels know this day, but God himself, Matth. 4. And thus, friend, I have shewed you these Points of Divinity, to be believed of all that seek after an eternal life of Felicity, being these as follows. 1. God, or the Trinity. 2. The Creation of the World. 3. The hypostatical Union, or Christ's assuming the humane Nature. 4. The Resurrection. 5. Judgement. I come now to ask you how and by what means you may come to know God?

Paulus.

By the Holy Bible.

Evangelus.

It is true friend, the Scriptures, contained in the Old and New Testament, is the only Rule by which we may come to know God and serve him; but tell me what thou doest understand by the Old and New Testament.

Paulus.

By the Old Testament I understand the Writings of Moses and the Prophets, and by the New Testament the Writings of the Evangelists and Apostles.

Evangelus.

Evangelus.

Men Your Answer as you should do; But
him- are the Scriptures sufficient of them-
d, & does to work faith in us or no?

Paulus.

Truly, I am not able to determine
these of that.

Evangelus.

The Why then I will tell you, the Scri-
-ptures of themselves cannot work faith
in us, but by Gods Spirit cooperating
with them; and hence it is, that the
Word is called a dead letter, not but ^{2 Cor. 3:6}
that the Word is quickning, but be-
cause the Word of it self without the
Spirit, cannot so much as work any
Grace in us.

Paulus.

This I do believe.

Evangelus.

Then I hope you do believe the
Scriptures to be so Canonical, as that
it is Blasphemy to esteem of any other
Writings, to be of equal Authority
with the same, and so consequentially
those are to be blancked who annex the
Apocrypha to the Bible, and do fre-
quently take out certain verses con-
trary to the Canon.

C.

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(34)

Evangelus.

Thou sayst right, for neither Men nor Angels know this day, but God himself, Matth. 4. And thus, friend, I have shewed you these Points of Divinity, to be believed of all that seek after an eternal life of Felicity, being these as follows,

1. G
2. The Creation of hypostatical Union among the humane
3. Resurrection.
4. Judgment.
5. Ask you how am I may come to know

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those are to be blamed who annex the
apocrypha to the Bible, and do fre-
quently take out certain verses com-
mented.

C.

ranted,

teined therein, as their texts, wheras
the Scriptures, and only the Scriptures,
are for a standing Rule in Gods
Church.

Paulus,

But is not the *Apocrypha* the Word
of God?

Evangelus.

No, for they were not written in the
Hebrew Tongue, nor acknowledged as
Canonical by the Jews of old, to whom
the keeping of the Oracles of God was
committed.

Paulus.

I am now convinc'd of that, which
I thought I should never have been
perswaded to the contrary.

Evangelus.

Again, if you do grant the Scri-
ptures to be infallible, you must then
grant that the Scriptures are not to be
ruled by the Church, but the Church by
the Scriptures.

Paulus.

If so be the Scriptures do not de-
pend upon the Church, for the Truth
and Authority thereof, how then can
we be assured that it is the Word of
God.

Evan-

Evangelus

Friend, herein you are grossly
mistaken, for we may be assured
of the Scriptures being the Word of
God; which may be
prov'd from several Te-
stimonies and Arguments
the divine and humane; I a. 59. 21. 1 John
from Testimonies Divine, 2. 20, 1 Cor. 2. 10.
being two, internal and external;
One is the Testimony of the Spirit,
who sometimes by special Revelation
and Power do declare the truth there-
of, upon the Hearts and Consciences
of Men and Women; and this is the
Divine internal Testimony: The di-
vine external Testimony is the Scri-
ptures, testifying of themselves; and
hence it is many times, that they do run
in this Order, (Thus saith the Lord) 2. Tim
Thus saith God. 3. 16; 2 Pet. 1. 22.
21.

Now the Arguments to prove the
same, are deduced and taken from.
1. The efficient causes of the Scriptures,
viz. Men, the Calling, Mission and
Inspiration of whom was divine.

Secondly, the Scope and End of the Scriptures being the glory of God, and the eternal salvation of our souls.

Thirdly, the subject-matter of the Scriptures, which is so full of Majesty and Divinity, as that it is far beyond human capacity to comprehend. This is sufficient to shew the Authority of the Scriptures, without depending upon the Church. Thus is the truth of the Scriptures, and the Authority of them evidenced without the help of the Church.

Paulus

Is not the Testimony of the Church then of some use?

Evangelus.

Yes, that I deny not, but the thing which I aim at is to shew, that the Authority and Truth of the Scriptures can be made apparent, from Gods Spirit, and from themselves, without the help of the Church, which assertion does contradict the Papist, who does audaciously affirm, that the Authority of the Scriptures do absolutely depend upon the Church, the absurd consequences of which opinion are these. 1. Of all

all, to hold that the Scriptures has no more Authority, but what the Universal consent of the Church gives unto it, is to make the Scriptures no otherwise, but a Nose of Wax, yea, it is to make the eternal and inviolable truth of God, rest upon the pleasure of men; verily the matter and scope of the Scriptures is to be denied and to be of no use at all, if this opinion is right, these and such like are the Absurdities that must of necessity be held by retaining opinions of this kind.

Paulus.

But did not *Austin* say, that he would not believe the Gospel, save that the Authority of the Church moved him thereto.

Evangelus.

The Papist do give a false interpretation upon his words, if we do but consider the whole tenor of his writing. For as Calvin well Observes, Austin had then to do with the Manichees, who arguing with them, spoke thus, I my self would not believe the Gospel, save that the Authority of the Church moved me thereto. Meaning, that he himself when he was a stranger from the faith,

could not otherwise be brought to embrace the Gospel for the assured truth of God, but by this that he was overcome with the Authority of the Church. And what marvel is it, if a man not yet knowing Christ, have regard to men, therefore Austin does not there teach, that the faith of the godly is grounded upon the Authority of the Church.

Paulus.

I am very well pleased and satisfied in what has been said, have you any more Questions to ask me?

Evangelus.

Yes, friend, I have many Questions to ask you still. How do you prove, that Salvation is only to be had through Christ?

Paulus.

How do I prove it? I prove it from *Acts* 4. 12. where it is thus written, Neither is there salvation in any other, for there is none other Name under Heaven given among men whereby we must be saved.

Evangelus.

Thou hast given the right Scripture;

em-
pture ; but now, if salvation is only
to be had in and through Christ, does
it not, do you think, concern you to
have an interest in this Christ ?

Paulus.

Yea, certainly that it does.

Evangelus.

Are you then interested in him ?

Paulus.

Truly, I question it, but how may
I come to have an interest in him ?

Evangelus.

That must be by faith.

Paulus.

What is faith ?

Evangelus.

Faith is a receiving of Jesus Christ
into the Heart, as he is Priest,
Prophet and King, with a fiducial de-
pendance upon him, being fully satis-
fied, that there is salvation, in,
through, and by none but him. Faith
is the substance of things hoped for,
and the evidence of things not seen,
Heb. 11. 1.

Paulus.

How is this Faith attained?

Evangelus.

Rom. 10.
17. It is attained by a conscientious use
1 Per. 2.2. of the Word, and increased by Prayer
and Sacrament.

Paulus.

What is Prayer?

Evangelus.

Our Prayers are our
Sacrifices, and Christ
alone is the Altar, where
on we must offer them
to God the Father.

which are agreeable unto his Will.

Paulus.

This I remember, for
it has been told me a
great while ago.

Evangelus.

You understand herein,
I shall examine by
asking you several ques-
tions concerning this duty;

as first, ought we to pray unto God, and
apply unto him?

Prayer is the wing,
wherewith the soul fly-
eth to heaven, and
Meditation the eye,
wherewith we see God.

A. m.

Whether it is lawfull
to pray unto Angels?

Pan-

Only unto him, excepting Saints
and Angels.

Evangelus.

*How do you mean Saints and An-
gels? I hope you don't hold praying to
them.*

Paulus.

Nay, I cannot think any otherwise,
but that it is lawful to pray to them,
for they are those who do make a way
unto God the Father for us.

Evangelus.

I deny it, and therefore shall affirm, John 14.6
*that Christ only is the way to the Fa-
ther; but that I might further clear
this truth, observe, 1. Prayer is a
part of Divine Worship, (which all
grant) and God only is the object of
Divine Worship, therefore to pray un-
to any besides God, is a perfect violation
of that Command, Deut. 6.15. Mat.
4. 10. Thou shalt worship the Lord
thy God, and him only shalt thou
serve. 2. Consider, we have but one In-
tercessor and Mediator in Heaven, and 1 Tim.
2. therefore it is a high affront unto
Christ, to make any use of others in*

that kind. 3. Consider that excellent place of Scripture, Rev. 19 10. And I fell at his feet to worship him; and he said unto me, see thou do it not, I am thy fellow-servant. And in the last place, consider here is but little encouragement for any of us to pray unto Saints, because the best Saints in Heaven is ignorant of our conditions here below, Isa. 63. 16. John 14. 21.

Paulus.

Why, truly all this is clear, none can deny.

Evangelus.

Well, friend, what think you of this question? can one pray, and not speak?

Paulus.

No, surely, that can't be.

Evangelus.

Yes, one may, for there is vocal Prayer, and mental Prayer: Vocal Prayer is the expressing our desires unto God by the words of our lips; and Mental Prayer is the offering up of our desires unto God without the help of words, as Hannah prayed when her voice was not heard. 1 Sam. 1. 13.

Paulus.

Paulus.

And How may I pray, so as to finde
acceptance with God?

Evangelus.

First, direct your supplications unto
God. Secondly, Pray in faith, Third-
ly, with a sense of your wants. Fourth-
ly, with a sense of your unworthiness,
to have any of your wants supplied.
Fifthly, with Sincerity and Perseve-
rance. Sixthly, beg what you beg in
the Name of Christ. Seventhly, con-
clude your Prayer with a Doxology,
being this, For thine is the Kingdom, Mat. 6.
Power and Glory, for ever and e-
ver. *Amen.*

Paulus.

I thank you, good Sir, for this sea-
sonable advice.

Evangelus.

What think you now of the Sacra-
ment? *

Paulus.

It is an Ordinance instituted by
Jesus Christ himself.

Evangelus.

Eft Pro-

Evangelus.

missionis A Sacrament is a seal of the Coven-
divina sign: name of grace, whereby as God doth ob-
num a Vco lige himself to give unto us all the be-
institutum nesfits contained therein, so we in like
constat au- manner do by that oblige our selves to
rem Ele- menio & be the Lords, and to be true and faithful
menio & verbo, us unto him.
extet me-

moria Pro-
missionis.

Paulus.

This I now do understand.

Evangelus.

Very good, now how many Sacra-
ments are there of use in this Gospel-
Dispensation.

Paulus.

Surely, there are but two.

Evangelus.

There Thou sayst right, and therefore the
are but ³ *Papists* herein are to be blamed, who
Sacra- say there are seven Sacraments, where-
ments in the Christians do deny any such number, and do
Christian affirm, that there are but two Sacra-
Church. ments, viz. Baptism and the Lords
Supper: Baptism is a Sacrament,
wherein the washing with water, in the
Name of the Father, of the Son, and
of the Holy Ghost, doth signify and
seal our ingrafting into Christ; the
Lords

Lords Supper is a Sacrament wherein these things given, viz. Bread and Wine are signified, exhibited and shew'd forth unto us; the Body of our Lord Jesus which was broken, and his blood which was poured out abundantly for the remission of our sins. Circumcision and the Passover was in the Law, in room whereof comes Baptism and the Lords Supper; Baptism in the room of Circumcision, and the Lords Supper in the room of the Passover.

Paulus.

In this I am also very well satisfied.

Evangelus.

I am glad of that; but what think you of this? Is the bread really transubstantiated, and turn'd into the Body of Christ?

Paulus.

Yes, that is really my belief; for does not our Saviour say, This is my Body, 1 Cor. 11.14.

Evangelus.

Friend, believe it not; because there is not Grounds whereon Reason should be built, much less faith; Observe what

what I have to say contradictory to it; and you will finde, that such an opinion is against Scripture, Sense and Reason. Consider, these words (This is my body) is no proper but figurative expression; were all Scriptures to be understood literally, then there would be some reason for the understanding of this expression, to be as you would have it.

Paulus.

• What do you tell me of Figures? surely, our Saviour would have spoken more plainly to his disciples than so, especially in the instituting of an Ordinance.

Evangelus.

Christ spoke intelligible enough; but tell me, is not that plain enough, when we take the words as they are frequently and commonly used in Scriptures.

Paulus,

Yes, That I can't deny.

Evan-

Well then, these words are common Three Aes
and frequent in Scripture, John 6. 14. cephations
is thus written, I am the Way; so of a Door
John 10. I am the Door; Christ in Scri-
properly its no Door, but only as a Door pture,
is an entrance into a Place, so Christ 1. It is an
in this respect is an entrance into Hea- Entrance
ven; Now compare this with the o- into the
ther Place of Scripture, (This is my heart,
Body) the true meaning is, This is a Cant. 5.4.
figure, sign, and Pre-Presentation of 2. Church,
my Body; (This is my Body,) that John 10.1
is, as Bread doth nourish, strengthen 3. Heaven
and refresh the Body, and satisfie the Mat. 25,
natural appetite, so the Body and Blood 10.
of Christ, received by faith, doth
strengthen, nourish, refresh and satis-
fie the spiritual appetite. Observe,
I pray you, how oppugnant this is
to reason; for is it not absurd, that
bread should be turn'd into another
substance, and yet the accidents re-
main the same; there is the colour,
taste and smell of the bread; if the
bread in the Sacrament is turn'd into
the real Body of Christ, then the Nature
& End of a Sacrament would be destroyd

the nature of a Sacrament is to be a Sign, and the Ends of it is to be a remembrance of Christ, both which supposes Christ's Body to be absent. Again observe, our Lord Jesus mentions Bread after the words of Consecration, saying, (the bread which we break,) 1 Cor. 10.16. He that eateth this bread, 1 Cor. 11.27,28. If the bread is turn'd into the real Body of Christ, then wicked Communicants may receive Christ, and Christ's Body must be in a thousand Places at once; and now what say you unto all this?

Paulus.

I see now, as you say, that this opinion is oppugnant unto Scripture, Reason, and our three senses, viz. Seeing, Smelling and Tafting; I wish with all my heart that I could stay a little longer with you, for the benefit which I have received from you is unconceivable, but I am sent for an Errand and therefore cannot; yet if you please to inform me where you dwell, and what is your name, I shall thereby be much obliged unto you.

Evangelist.

That you shall my friend, I dwell in
such and such a place, my name is so
and so.

R E A D E R.

AS Concerning this young man, being so willing to defer his Repentance unto an old Age, was the main Suggestion, which did keep him off from Closing with Jesus Christ (of whom is shadowes in this Dialogue, and signified by *Pauhus*) together with his beleeving that God was more glorified by an old Convert, than by a young one, but when you come to understand how God dealt with this young man in bringing him off from all those letts and Impediments, by which he was kept from Closing with Christ, you will admire, it being in form following.

This young Man, as aforesaid, being much molested with Temptations of that kinde; One day above th: rest, a Small-coal man going long

long the streets, did measure someall thereof unto a Customer, who ha-
ving no sooner done it, but he im-
mediately fell down dead, (although
he was as well as I am now at this pre-
sent writing) which being noised a-
broad, and many coming to see
him, he made one; who seeing him
to lie dead on the ground, was ama-
zed, especially when he understood
the suddenes thereof.

Thus, after a little Contemplation
upon him, he goes home; falling
down upon his knees, saying to God,
Lord have mercy upon me; and this
was all he could say for an hour
together, (somtimes it was) Lord
have mercy upon me a sinner, and
pardon my sins; thus continuing
for the space of many weeks, despair-
ing of Gods mercy to his soul; and
being also convinced of his former
ignorance, he is now glad to receive
good Counsel from any body, his
minde and will being changed, makes
him to believe, that there is salvation
only in Christ, and looks now upon
all

some all his duties, (as a *Pauls* inf.
to ha-deed) accounting them but dross
e im-and dung compar'd with our Lord
ough Christ.

But one day more than the rest,
praying to God, does earnestly beg
him of him for a pardon of all his sins;
Thus Expostulating with God for
the attainment thereof, *Lord*, (faith
he,) *Thou hast given a Pardon unto*
some, and why not unto me? what
way and course therefore may I take
for the obtainment of the same; and
immediately at his request, (after
the performance of duty) the Lord
was pleased to give in this Text of
Scripture, *Isa. 55. 7.* *Let the wicked*
~~for sake~~ *his way, and the unrighte-*
ous man his thoughts, and let him
return unto the Lord, and he will
have mercy upon him; and to our
God, for he will abundantly pardon;
from hence he gathers hopes of
Gods mercy unto his soul, but
in temptations his hopes vanished a-
way again; as to those other Scriptures
which

which the Lord was pleased to hand forth unto him, for his stay and comfort in his journey to the heavenly *Jerusalem*, is conteined in the ensuing Dialogue.

And observe, what now treateth him, is about his converted estate: being the second Part.

The End of the First Part.

had
com-
ven-
tinue

*The Second Part, being YOUTH
etho is his unconverted state
Aetatis sue 16.*

Evangelus.

A Salu-
tation at

WELL met, Friend; how before,
is it with you now?

Paulus.

Now I wonder at my self, how Especi-
norant I have bin; and especially ally of his
my being so unconcern'd with my future Br-
ture estate as I have.

Evangelus.

The

Yea, Friend, when God is pleased to worke of
re a sinner a sight of his fearful con- God upon
dition out of Christ, he is startled, and a convert-
en amazed, at the consideration of one of the
former security therein. greatest
wonders

Paulus.

and mira-
cles in the
worlds

I have found it so, blessed be God
for you

Evangelus.

And blessed be God also, for the
providence which brought us then to
gether,

gather, and which now has vouchsafed
another like opportunity, wherein you
may confer about the things of another
world? how therefore (my friend) has
God dealt with you since I last parted
from you?

Paulus.

God (I hope) has blessed what
then you said unto me, the verity of
which has bin set home, by a special
and extraordinary Act of Prov-
idence.

Evangelus.

What kind of Providence (I pray
friend) has been exercised towards you
since I last saw you?

Paulus.

That, Sir, which the Lord was
pleased to hand forth unto me (by
you your self,) in answer unto those
two suggestions, wherewith I was
heretofore troubled, has bin seconded
by the sudden death of a poor
Small-coal-man.

Evangelus.

How, I pray?

Paulus.

He was going along the streets,

Evangelus.

Ob! Glory unto the Father, Son and th others.
Holy Ghost be ascribed forever ! Oh, have all
praise your heart affected with this ! the Glo-

Paulus.

I was so unsatisfied in minde, as that works in
(by) does render me very incapable us and fog
thole performing any service unto us.

Evangelus.

Be sure you give not present Entertainment unto any thing suggested, without special examination, what is therefore in which you are unsatisfied?

Parikh

Either to despair or presume,

is many

times out you could then render unto me God condition.

mercy, as grounds sufficient, on which

you built your hopes of salvation.

Then (my friend) you had no cause so to do, but now you have, I dare say.

Paulus.

A con-
verted
soul is
mighty
iniqui-
tive.

I do suppose, it is all one for that inform me, I pray you, then, how I may come to obtain Gods favour and grace; for I find, as once you told me, that I have lost it in Adam,

Evangelus.

Friend, as Gods favour was lost in Adam, so it is found in Christ, see Joh. 14.6. therefore the favour of God is through Christ.

Paulus.

I must first come to Christ and receive him, before I can make use of him to reconcile me unto God, whereas my faith is weak, and will not as yet lead me unto him.

Evangelus.

Evangelus.

Does that faith which thou hast, af-
fons to Gods Essence; and that he is a
Rewarder of them that diligently seek
him.

Paulus.

Yea, I think it does so, if my heart
deceives me not.

Evangelus.

Well, if so, then you have that
which will commend you to Jesus
Christ, and not only commend you un-
to him, but likewise that which will
enable you to receive him; see Heb. 6. 1.
For he that cometh to God, must be-
lieve that he is, and that he is a Re-
warder of them that diligently seek
him.

Paulus.

God will (I see) make use of you to
do my soul good, but what do you
think now of my Condition?

Evangelus.

Why, I do believe that thou art an
elected Vessel,

Paulus.

What is the reason do you think
then that I should be all this while

D.

with-

without an assurance of God's love
and mercy to my poor soul.

Evangela.

Wait, and thou shalt have it,
consider well this Scripture, being M
9. 15. ~~Notches do~~ into
and
perish
bottles
which
long
your field; ~~you may corrupt~~
are unshaded, which must be
find, before the first is meet and com
ere to give you assurance in ~~way~~.
then, perhaps God sees you ~~anx~~
~~as to the management thereof.~~

CREASED

Too FRAGIL

A Secret
in blets.
God
every
erry.

Blessed be God also for this
Counsel and Advice. I

Evangela.

If it has proved so to be, I
trust God likewise.

Pardon,

Sir, being intafe, I must

and; but I shall consider what
you have said.

Even after we
part them, but I hope I shall see them
from each
other.

That you shall, for I am not
able to

PAGE

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without an assurance of Gods L
and mercy to my poor soul.

Evangelus.

Wait, and thou shalt have it, a
consider well this Scripture, being Ma
9, 17. Neither do men put new wine
into old bottles, else the bottles break
and the wine runneth out, and the bottle
perish: but they put new wine into
bottles, and both are preserved. Fr
which I would have you to note, th
though God has his saving work
your soul; yet many corruptions that
are unsubdued, which must be morti
fied, before he sees it meet and conve
nt to give you assurance; nay, when
then, perhaps God sees you uncapab
as to the management thereof.

A sincere
Saint bles
eth God
for every
mercy.

Paulus.

Blessed be God also for this goo
Counsel and Advice.

Evangelus.

If it has proved so to be, I des
to bless God likewise.

Paulus.

Sir, being in haste, I must bid you
farewell.

(61)
ds Law farewell; but I shall consider upon
what you have said.

Evangelus.

Farewell then, but I hope I shall see them again from each other,

That you shall, for I cannot leave you now and then.

P. 2. **TOUTH,**

YOUTH in his CONVERSATION
Edition 18.

Evangelus.

Ministers
are glad
when they
can have
any op-^t my heart ; where has been your ad-
portunity, all this while, that I have sought you,
wherein frequently , but could never have
the Work happiness to finde you until now.

Paulus.

Whether (Good Sir) you are
glad to see me I know not ; but I am
sure, I am glad to see you : for my
wants and indigencies are innu-
mable, and how to expres them un-
any other, but your esteemed self
I know not : in regard that heretofore
you have been very beneficent unto mee. In the like strait the
now I am in, wherefore (worth
Sir) if the present opportunity do
serve as well for you, as it does for me.

er, Administer something of Com-

fort unto me I pray you?

Evangelus.

The sufferings of our Lord Jesus, are not only applicatory, but exemplary.

It is a duty, my friend, incumbent upon those who are Preachers of the gospel, to imitate their Lord and Saviour, and to tread those same steps, wherein he before them did tread, who had always made the extremity of sinners, his opportunity to do his Fathers Work, and the like must I; speak on therefore, and welcom.

Paulus.

I am in such misery, that I know not what to do; my Condition is such that I am ashamed to make known, and my crimes are so horrid, that for a great time I have concealed them, and loth I am still to divulge and bring them to Light. Oh! therefore pity me, pity me.

Evangelus.

These two extremes undo many, either we are prone to think our conditions better then they are, or worse then they are,

Job 19.21
Miserius nihil est miserae ratione.

Why dost thou say, thou art in such misery, as that thou knowest not what to do; I can't chuse but give thee a check for saying thus, upon these several respects.

None are in misery but they that can't pity them-selves.

First, we ought not to despair long as we have a God, which indeed we have, 1 Sam. 17. 46.

Secondly, there is no malady so remediless, but God can apply a Remedy thereto; no wound so sore, but God can heal; no misery so anxious and irrecoverable in our apprehensions, but he can extinguish the anguish thereof, and make it which is impossible with us possible with himself, Gen. 18.14. There is no misery to be found on the side of Hell and the Grave, but God out of his infinite free grace hath appointed some proper means for the same, viz. hearing and reading the Word for the unconverted, Prayer and receiving of the Sacrament for the weak in Gifts and Graces, and Christ unto all in general, who will receive him by faith, Mat. 11. 28.

Thirdly, why dost thou say, that thy condition is such, as that thou art ashamed to make known; was not all our conditions once so, for a natural condition is a damnable, cursed and ignominious condition, Eph. 3.

Fourthly, why doest thou make the
aggravations of thy sins as an Argu-
ment to conceal them; whenas God in-
so re his Word has said, He that hideth
is sins shall not prosper.

Finally, David used the aggrevations of his sins, as an Argument with
God to Pardon them.

Paulus.

Do you think (good Sir) that I
am not a miserable creature, when
the Sin against the Holy Ghost is im-
puted to me.

Evangelus.

This is aunning stratagem of the
Devil; for those who have committed
this sin, have never the Gift of Re-
pentance, their hearts are so hard as
that they cannot mourn; and indeed,
the great reason rendred, why the sin
against the Holy Ghost is unpardonable,
is, because there's no repenance for
the same; bat now this is not thy case.

The sin ag-
ainst the
Ho'y
Ghost is a
final im-
penitency.
Augusti-
nus intel-
ligit per-
statim in
spiritum
sanctum,
aut fra-
tem in
peccatum
in his, qui non accipiunt Evangelium
aut desperationem. Quis haec percaso proprio pug-
nent cum gratia, & cum abiciunt. Nam caro
peccata, cum fagimus ad gradum, remittuntur.
Idem

panitatem in his, qui non accipiunt Evangelium
aut desperationem. Quis haec percaso proprio pug-
nent cum gratia, & cum abiciunt. Nam caro
peccata, cum fagimus ad gradum, remittuntur.

Ideo sic interpretatur Augustinus dictum Christi: Qui dixerit verbum contra spiritum sanctum, id est, qui precepit verbum gratia, quod pradicatum, & confirmatum est testimonio spiritualibus, finaliter repudiat, it habet peccatum in spiritum sanctum.

Peccatum in spiritum sanctum est, cum quis divinae pointe
veritati, & quidem Evangelio, cuius fulgere hoc t
perstringitur, ut ignorantiam causari nequeat, tamen oper
destinata malitia resistit, in hoc ut resistat. Alsted,

Sinners

under their first convictions, takes themselves to be of all most miserable;

Paulus

Evangelus.

You cry out of your misery, but you do not tell mee wherein it does consist?

The Devil doth what he can, to divert us of thole opportunities, which he thinks may prove most advantageous unto us, many times by deferring we are hindred from effecting what we hindred.

wretched man as I am: That I should make a Non-Improvement of those precious

Paulus.

My misery I would fain express, but I cannot, I see therefore that this opportunity will prove to be a lost opportunity, unto my foul, and O

st, & precious seasons which might be so exceeding advantagious unto me, I shall only now desire of you to appoint another time wherein I shall go to the utmost (if God willing) lay open my deplorable Condition unto you.

Evangelus.

But heark you (my friend) do not think that I can be put off with such a frivolous excuse as this, shall we meet together and go away without profit to each other, this is a temptation of the Devil, therefore abide not to it.

Paulus

The Devil
Sir, busines does call me home, vil can and I am also under such an indisposi- frame ex-
tion of body, as that I cannot talk any cuses at longer with you ? his will.

Evangelus.

What then, shall we not pray before we part, if you will, I le joyn with Christling to pray one with another.

As the Devil does en- deavor to hinder Ministers, from doing their Fathers Work, so Ministers, in like manner, does endeavor to binder the Devil from the Accomplishment of his cruel De- signes.

It is the duty of Christling to pray one with another.

No, (Good Sir) do you, and I
will joyn with you.

A PRAYER. Performed by the
MINISTER.

O Most Glorious and Gracious Lord God, from everlasting to everlasting thou art the great Creator of Heaven and Earth, and the wise Disposer of all things which thou hast made; We the most unworthiest of all thy servants, do desire to prostrate our selves before thy Divine Majesty, under an humble acknowledgment of thy Goodness, thy Grace, thy Truth, and Faithfulness: thy many mercies renewed & continued every day to us, and our great unworthiness of the least of them: We are not worthy of the crumbs that fall from thy Table; not only because we were born in sin, but because we have liv'd in sin, and have daily added to our sinnes, by the vanity of our thoughts, words and actions, and the unsingleness of the whole man to all

say,

thy Commands: We are ignorant of them, yea, we have digged to our selves Cisterns that will hold no water; We have doubted of thy Promises, broken thy Laws, polluted thine Ordinances, Profan'd thy Sabbath's, abused thy Mercies, slighted thy Judgements, sinned against the light of our own Consciences, against Grace receiv'd, against the motions of thy Holy Spirit, against Heaven, and in thy sight, and we are not worthy to be called thy children; and therefore most justly mayst thou pour down thy displeasure upon us, and empty the Vials of thy wrath upon us and ours; it is mercy, nay, infinite mercy and free grace, that we are this side of Hell and the Grave, but much more that we have an opportunity to plead with thee; how many are there in Hell, that would give ten thousand worlds for what we enjoy and have; We bless thee (O Lord) for Jesus Christ, by whose blood these Mercies were Purchased, and the Priviledges which we now enjoy; receive him for us, and accept us in him,

magnifieth thy grace in and through him by
 towards us, by pardoning our sins, remit-
 ting our transgressions, sanctifying unto
 our nature, washing our souls in the
 water of Regeneration, and by eviden-
 cing thy favour unto us under all our
 cloudy and gloomy dispensations; and
 this is that (O God) which we are come
 about at this time; it is the Sun-shine
 of thy countenance, and strength ag-
 ainst our adversary the Devil. Beh-
 hold, O Lord, thy servant before thee,
 that is molested by Satan, and hurried
 with his temptations. Behold, O
 Lord, the enemies which he hath to
 wrestle with: how are they increased
 both from without and from within;
 increase his faith, that his spiritual
 existence may be sustein'd; let him
 not perish in his distress and warfare
 for want of thy assistance; seeing, O
 God, that we sue not to thee for any ter-
 rene or earthly enjoyments, but for
 grace, that we may through strength
 received, therefrom be enabled to repel
 and quench all the fiery darts of the e-
 vil one; and therefore for the sake of
 thy Son Jesus bear us, and strengthen

thy

him by servant, whereby he may now at
 .re-
 last conquer Satan, who has so much
 ying endeavored to overshrow him: Ap-
 the ear for him (O blessed Jesus) unto
 whom all Power is given in Heaven
 our and in Earth; and being tempted,
 and knowest how to succour those that be
 come tempted. And with us, sweet Father,
 bine remindful of all thine throughout the
 a- whole World; Bless thy Church and Zi-
 Be- bring home Jews and Gentiles, and
 bee, all that belong unto the Election of thy
 ered race; Give unto thy Son the Hea-

O bens for his inheritance, and the ut-
 to rmost Parts of the Earth for his
 sed Possessions. O Lord, keep up England
 in; from falling from thee, let it not lan-
 ual quish nor decay in Godliness, and let
 him not wantonness under the means of
 are trace procure any want of grace; thou

O hast divided us, bring us together a-
 er- gain; And thou who art a God of
 for Order, O settle Order in thy Church,
 gth and Unity among thy Saints; Let
 e- such as do err out of ignorance, learn
 of knowledge; and such as have sinn'd
 ben against knowledge, finde repentance;
 thy Ending the Magistrates with the know-
 ledge:

Jedge of thy Spirit of Grace and Wisdom, as well as with Power, that we may live a peaceable and quiet life under them, in all godliness and honesty. O let thy Ministers be cloathed with holiness, write it on their Breasts, give them the Urim and Thummim; and let them shine by holiness of life, as well as by doctrine, and Crown all their labours with a Garland of Souls.

Remove not (O Father) thy Candlestick from us, for our unworthiness of it, and unthankfulness for it; but pardon our unprofitableness under it, and teach us to profit more and more; And now, O Lord, comfort thy afflicted Servant before thee; stand by him, and be his Help; and all this we beg in the Name, and for the sake of Jesus Christ, to whom with thy self, and ever blessed Spirit of Grace, enable us to ascribe, as is most due, all Power, Praise, Glory, and sincere obedience, from us and all thine, now, henceforth, and for evermore. Amen.

*Me date
locum Dis-
tolo.*

Eph. 4.27

Well, I'll detain you no longer, only take this from me, Do not give place to

the Devil.

Reader.

Reader,

Take notice, that this poor young convert, having taken his leave of this precious Minister, doth in his return homewards meet with a cursed instrument of the Devil, being one Demas (by name) a sad Apostate, who persuades him to throw off Religion, and to turn Atheist (that is, nothing at all) of which this ensuing Dialogue will give a further account.

Demas.

How now, why do you look so melancholy; no doubt but you have been with me Phanatick Priest or another, your countenance is so dreadful.

Paulus.

I blame your folly, for he whom I have been with, let him go under what notion soever, is a holy man, and has been one of great use to me.

Accuse

tuam fiduciam

titiam.

Demas.

I swear you talk more like a mad man than any body else, I tell you; if you believe all what they say, The wicked of the world do account godly sorrow nothing but madness & distraction.

say.

*say, you'll be distracted, if you are not God,
already.*

Paulus.

Whether I am distracted or no,
I matter not, for take notice, I must
observe what they say unto me, be-
cause it concerns what I am to do for
God, and for my own soul,

Demas.

*Why, dost thou think there is a
God?*

Paulus.

Yes, as firmly as I do believe the
Sun to be in Firmament on Noon-
dayes.

Demas.

None are so impious, and
sinfully audacious, as such
who have fallen from the
truth, wherof they were once
Professors.

*There are
many op-
nions in
this world, of?*

*Doest thee: I hope
then, before I shall
have done with you,
to make you of the
same opinion as I
am.*

Paulus.

What opinion (I pray,) are you

Demas.

*What opinion am I of? why I am
of such an opinion, as that I can pro-
duce*

see you one, whom I^ele affirm to be
 God, Omnipotent, Omnipresent, Om-
 niscient, and more just then the God
 whom you serve ; for I shall tell you, I
 have been of the same opinion with your
 self, and have believed on the same God
 which you believe, but now I am of an-
 other mind, and I question not but that
 I shall make you of the same also, if you
 be but ruled by me.

Paulus.

Pray what is he?

Demas

A sober Gentleman.

Mark how
the Atheist
contradicts

himself to call his God a Gentleman, it seems then his
 God is not a spirit.

Paulus.

Will he do one no hurt ?

Demas

No he will not hurt you ; for he is a
 harmless Gentleman, you may see him
 if you please.

It is not
good to be
too inqui-
litive after
evil spirits,

Paulus

Pray then bring him and let me see
 him.

Scripsi, No man is hanged but by himself.

True it
is that Adage
Nemo la-
ditur nisi

Demas

Demas

Diabolical con-
grivement Rather than that, I would have you
come to my House about ten a Clock to-
morrow morning, and then we may
talk together without any interrup-
tion: You know where I live.

Paulus

Well then I'll be sure to come, if I
am in health.

Demas

Be sure you do not fail me.

Reader

Now followeth another Conference
between *Evangelus* a Minister of the
Gospel, and *Paulus* the young Con-
vert, who endeavours to hinder him
from going, but cannot.

Evangelus

*So, so, I see I am forc'd to visit you,
before you will visit me.*

Paulus

Truly (Sir) I can't help it, for I
have been so out of order both in soul
and body, (since I saw you last) as
that I am not fit to keep any body
Company

Evan-

Evangelus

A true Minister is at
the Call
of any that
may want
him,

Why did you not send for me all this while? if you had, I should have come; for I doubt you have had no company, since I have been with you.

Paulus

Yes Sir, I have had some Company with me.

Evangelus.

I What company, (I pray) good company?

Paulus.

Some evill

Truly, I know not very well, it was a man, but what to make of him, I know not: For he has undertaken to bring me a Gentleman that is as full of the God, as he whom I and you serve.

are so subtil, as we cannot finde out immediately what they are.

Evangelus.

Oh fie, why are you so deceived, as to think any such thing? what evil company have you commun'd with, know you not, that there is but one God, and God, that is our God? what a blasphemous wretch was he that told you, from whence did he come, and where doth he dwell?

The Christians God is but one Deut. 6.4.

Paulus.

Deceivers
are here,
and there,
and every
(for where.

His name is Demas, he came out of the Countrey, his place of abode,

(for a time) is in the City ; and about
ten of the Clock this Morning ; I am
bound by virtue of Promise to come
and see him and the Gentleman.

Evangelus.

Holy An-
ticipation
is allow-
ed.

Mark the
fallacious
way of re-
giving from
a deceitful
heart.

Well, although you have promised to ha-
come and see him, yet I do intend to
prevent you.

Paulus.

No, pray Sir, say not so, for if I
should disappoint him, he would then
reflect upon us and our Religion,
and cause the honour of Christianity to
lie at stake, if you are loth to let
me go alone, do you then go with me.

Evangelus.

I, nor you, neither shall go; if they
will come to us, well and good; but for
us to come to them, I do not approve of
it; therefore think not of going, though
you have promised, remembering the
Proverb, Its better sometimes to break
a Promise than to keep it.

Paulus.

How if they should come to me af-
ter you are gone.

Evan-

Then send for me; and I dare to
meddle with them, if they come upon
our own grounds.

We must
have a
care of
challenging the
Devil, lest

thereby God suffers him to conquer us, therefore
we do in a way of Disputation with the Devil
and it shall be only in our own defence.

Reader,

Now take notice, that after the
departure of this Minister; these two
Deceivers comes unto this sweet Con-
vert; One of which proves no other-
wise then the Devil, as you shall finde
by the sequel of the story.

Demas and Apollyon.

How I rod

*How now, who taught you to break nically do
your Promise, did your Priests? they speak.
Paulus.*

No, other busines did intervene, *Newfie*
so as yet I could not come according *non habet
legem.*

Demas.

*Well, this is the Gentleman of whom
I spoke, and Promised to bring to
you.*

Paulus

Christians can't but shew themselves civilly to strangers.

The Devil can carry himself as civil and sober as any.

The young Mans Petition unto the Devil for concession, in a matter of Special concernment.

one of our Company.

Demas.

What is he, I pray?

Paulus.

He is a Minister of the Gospel.

Demas.

As there is no room for Gods children here below among the wicked, so likewise there shall be no room above in Heaven for the wicked among Gods children.

The devil affairs, privately among our selves, must have a word in:

Oh it is no matter for him, another time to serve as well as now, moreover, I brought the Gentleman with me, only to speak concerning

Apollyon.

It will not be convenient to have any besides our selves.

Paulus.

Is it so, I pray you, Sir, sit down, for you are very welcom.

Apollyon.

I thank you, Sir, Paulus.

I did promise to inform a friend of mine concerning you: Who promised to come unto me, and to make

Paulus.

Well, Sir, what you please.

Apollyon.

*Mine D.
abolum, let
the Devil
alone.*

Sir, I understand here, by my friend, The Devil
that you are under some sore Conflict, makes a
wherefore I was desir'd occasionally by bargain
our self, and instrumentally by him, with the
e. Demas, to visit you; and so con- young
sequently to administer something of man,
comfort unto you, in order to which I
must have you to promise me these three
several things. First, to deny the
God whom now you serve. Secondly,
abstain from the Company which you
request. Thirdly, to believe what I
shall say unto you.

Paulus

To any thing that is reasonable, The Ba*rd*
shall yield, especially if you can but gain us ac-
tive your self to be God, and him cepted up-
whom I serve to be no God, the pro- on such
ation of which I expect through and such
virtue of promises, made by your ~~en~~ conditi-

Demas
Well that he can do.

Apollyon

The Devil
is a bragg.

Yes, and easily too.

Reader,

Note, how Demas doth apply himself to Apollyon, prescribing a winter what manner the Conference shall be carried on with convenience.

The Devil
must have one
to help
him,

Demas.

The only Method, as I suppose, to carry on this Conference among us selves, is, (Good Sir) by letting him produce those Arguments, which you has to prove a God; and so you to answer as he brings them, and pray me how you like it?

Apollyon.

I like it very well; how do you like it, Sir?

Paulus.

I do like it very well also, provided you will not let the plainness of my Arguments make any thing invalid.

Apollyon.

- Well, produce your Arguments concerning the certainty of a God.

Paulus.

I shall after this manner express myself; And first of all, the Creatures ~~red~~ from do testify the truth of a Deity, and him whom I serve, in regard that it ~~is he who gave the being of all things,~~
~~ng & viz. The beings of the Heavens, and~~
~~erent of the Earth, and all things contain-~~
~~ned therein.~~ Secondly, that kind of Gubernation which is among all Creatures, whether humane, divine, or diabolical, does evidence the ~~on~~ ~~a~~ ~~supream Government, which is of~~
~~ng in God.~~ Thirdly, the great impression of a Deity upon the hearts of men, evidenced by the accusations of ~~a~~ ~~raying~~ guilty conscience; and likewise by that Worship which Heathens do ascribe unto false gods, which being considered it doth exceedingly demonstrate that there is a true God, though they be ignorant of him. Fourthly, I do believe there is a God, and that it is him whom I serve, because the Scriptures do directly make an obvious discovery and revelation of him. Fifthly and lastly, I do believe that all what I have said is true, because the Devils in Hell would.

tear us in pieces, were it not for the Existence of an Almighty God.

Apollyon.

Vengeance will be executed upon the devil one day, for appropriating Gods titles unto himself.

As long as faith is in a soul, so long is the Reverence of a Deity continued.

otherwise, but that there is a true God and he it is whom I serve.

Apollyon.

Nay, but Iie prove to the contrary. The devil and will affirm, that the God whom you now serve, is a diabolical Spirity and likewise is one whom I shall, in Process of time, inflict my wrath upon, for his carriage both to me and all mankind.

Observe
the Com-
bate be-
tween
youth and
the devil.

Paulus.

Why, is not that God whom I serve, now in Heaven, and surely if so, then he is the true God.

Apollyon.

Well, all this we do not deny : for what you have said as yet does prove me as much God as any other, therefore you must begin again.

Paulus.

Nay, I would not for a thousand Worlds think any o-

therwise, but that there is a true God and he it is whom I serve.

Apollyon.

Nay, but Iie prove to the contrary. The devil and will affirm, that the God whom you now serve, is a diabolical Spirity and likewise is one whom I shall, in Process of time, inflict my wrath upon, for his carriage both to me and all mankind.

Paulus.

Why, is not that God whom I serve, now in Heaven, and surely if so, then he is the true God.

Apollyon.

A pollyon.

*That is true, he is in Heaven, but it
is only by usurpation.*

The devil
is a lying
spirit.

Paulus.

Whose Throne is Heaven then?

A pollyon.

It is the Throne of the true God.

Paulus.

Who is the true God?

The youth
(through
igno-

(pance) familiarizes too much with the devil.

A pollyon.

Audaci-
ous blas-
phemy.

He who now doth talk with you.

Paulus.

How come you to be out of your
place then?

A pollyon.

I came out of my place for your sake.

Paulus.

A doubt-
ing soul
affects no-
thing so
much as
plainness.
Behold

Sir, I am in great distress, pity me
therefore, and do not argue sophisti-
cally with me, who am not able at this
time to answer you.

A pollyon.

the devi-
ces of this
fallen An-
gel, the
Lord keep

*Have a care you do not by me as the
woman of Samaria did, when I appeared
visibly on earth (to the whole world) fallen An-
gel, for the sake of mankind.*

Paulus.

O what shall I do?

Apol-
lyon from
him,

(86)

Apollyon.

Believe in me that you may have
life.

Paulus.

Lord have mercy upon me.

Apollyon.

The Devil can
bring Scripture for
a need.

Why do you doubt, I am a Spirit
do you not know that God is a Spirit
John 4.24.

Paulus.

I do believe God is a Spirit.

Apollyon.

Why do you then contend with me
any further, who am so fully God as
have declared unto you.

Paulus.

When we are tempted,
we should rather say. Get
thee behind us, Satan; than
to talk with him, and ask
him Questions.

Did you create the
Heavens and the
Earth, and all things
contained therein.

Apollyon.

The Devil
is made up
with no-
thing but
lies;

Tea, and you too.

Paulus.

Lord have mercy upon me.

Apollyon.

How far does God some-
times suffer the Devil to
usurp his prerogatives.

Nay, him whom
thou thinkest to be God
I made.

Paulus.

Pardon me then
blessed God) that I
have offered to con-
end thus with thee;
Pals by (I pray) my
malapert, audacious,
and rustical carriage

towards thee; for I see now I am
like the woman of Samaria, who,
through ignorance, ascribed the title
of Sir ship unto him that was King
over Heaven and Earth, even as I
have done towards thee.

Apollyon.

I pardon thee, because what thou hast done, has been through ignorance.

O Devil

pardon
thy self.

Paulus.

Yea (good Lord) that it was.

Faith is
batter'd.

Apollyon.

Well, time doth call
me away, for indeed I
have many souls to look
after, therefore I must
leave you, only desi-
ring you to remember those three
things once Propos'd; viz. 1. The de-
stroying of God which once you serv'd.

E 3

2. The

The Devil rehearseth
over his bargain, that he
might be sure, for he is
fearful of his prey.

2. The abstaining from those Ministers, which once you frequented. 3. The believing what I have said, and shall furthermore say unto you.

Paulus.

With all my heart, good Lord.

Apollyon.

Farewel ther, to-morrow-morning
Ple come and see you again.

Paulus.

Oh, my Lord, go not away so soon
from me.

Apollyon.

It matters not, as long as I shall
come so quickly unto you again..

Paulus.

Then farewell, my Lord.

Reader

Take notice, that when the Devil had parted from this Youth, *Demas* the day after comes according to promis; But *Apollyon* is not with him; from whence we may gather thus much, It is impossible for the Devil to keep his promis, in regard that he is the father of lyes and lyers.

the

The end wherefore *Demas* came, you will understand by the ensuing discourse.

Demas.

How do you, my friend?

Paulus.

As well as any damned creature stando, but where is my Lord.

Demas.

He could not come through excessive want of him at another place; but why doest thou say, thou art damned, for if so; then thou art irrecoverable; which if thou wert, Apollyon would not undertake to do any thing for you, neither should I have brought him to you.

Paulus

I believe you good Sir, and therefore do desire to bleſs God for you, because you brought me acquainted with him.

Demas.

Alas, I have tried all ways, but could finde no rest, till I met with him, and so it will be with thee.

of no way conscientious, is the cause of many that comes to be nothing.

E 4

Paulus

Observe this plain contradiction; for if he was God, then he could not have been hindered; moreover, this denies the Omnipresence of God, as well as his Omnipotence.

Here is
Thanks-

giving
without
occasion,
and a

blessing of
the devil
instead of
God.

Tryng

Ha, how may one be deceived; for I thought that I was in the right way, and worship'd the true God, but it seemes it is otherwise, do you think therefore your God will receive me, after I have been serving a strange God?

The devil
and his
companions are all
one.
A curted
inqui...ti-
on.

Demas.

Yes, yes, I'c warrant that.

Paulus

When will he come to me then?

Demas.

Tomorrow morning precisely, at five of the Clock; I came therefore, as desired by him, to inform you of it, and likewise from my self to advise you of several things.

Paulus

Speak on, and wellcome.

Demas.

First, be sure you do remember and bear in minde what Apollyon said unto you last; Now that which I have from my self unto you is this, Whatsoever my Lord shall require of you, conducteth to your

We are oft
many
times to
welcom
that,
which in
the else,
condu-
ceth to
our ruine.

your self unto him by a free Resignation; for in of spirit, with ut any doabitg, for way, if you should in the juncture of time put it that he requires any thing of you, seces think to refuse, he then departs from you to me, tally and finally; This I know, be- ange cause, through fear, I had like to have given him occasion myself; and hence it is that I caution you.

Paulus.

The Lord your Master treble it in to your bosome, for what you have done unto me.

Demas.

Nay, my Work is wages.

Paulus.

I Question not but it is.

Demas.

Well, I must bid you adies.

Paulus.

And you also, but be sure you bring my Lord with you.

Demas.

Don't question that.

Reader

When this young Convert had de-

E 5 parted

parted from his two supposed friends
and from one especially, he walks a-
broad, and in his return homewards,
finds a letter directed unto him by
that Choice Minister of Jesus Christ,
from whom he had abstain'd so long
and by whom he could not be found,
through obligation unto a Promise.
The Letter is as followeth.

To the Beloved of my Soul T.P.,

My Son;

FOR so I may call thee, because it
is the Lord Jesus I begot thee, in whose
Name I command attention unto the
affectionate Exhortations of your dis-
tressed father, who through thy dis-
obedience unto God, has almost brought her
bis hoary head with sorrow unto the giv-
Grave: and for which cause I have
made my tears my meat and drink, day
and night, ever since I saw thee last, in
Ah Child, thou art gone, which vex'd De-

me sore; but the consideration of thy being gone from God, vexes me sorest of all; how happy wouldest thou make me, if I could but see thy face before I go from hence, and be seen no more: I long to understand thy Conflicts, as once I did, that I might thereby administer something of comfort and advice, in a more sympathizing and condoling manner then ever. The thoughts of thy groans pierces me to the heart; but the thoughts of thy trials and temptations doth so oppress my spirits, as that I know not what to do; Art thou not therefore blameworthy, to carry thy self in such an occult and secret manner as thou doest; fall down, I beseech you, through the loose sense thereof; think not of being freed from Satan, while thou art such a friend unto him in keeping of his counsel. The Devil is a subtile enemy, adhere not to him, believe him not, and give no credit unto any of his suggestions; to be ruined is sad, but to day be instrumental to thy own ruin, is more sad: Something of the Devils wiles thou hast already seen;

O therefore, let such an Experiment anticipate all his other designes from having effect ; keep off from him, have nothing to do with him ; for there is nothing but malice and evil in all his designes : I hear, you make a strict Inquisition after Satan, I pray wherefore is it ? Have you amind to lose your soul ? Are you in love with your own damnation ? Is the loss of Heaven, and the Enjoyment of God nothing ? Will the Devil be a better friend to you then God ? Will the Flames of Hell be as sweet as a Bed of Roses ? Will weeping in the Labyrinth of eternal misery, be more pleasant then the singing Hallelujahs in the glorious Heavens ? which is best to be chosen, misery, or felicity, Judg you ; which would you chuse, to sit at Gods right Hand, or his Left ; why I tell you, if you combine with the Devil, you will then take Gods greatest Enemies part, and thereby will lose all those perpetual, heavenly and celestial Joys, Promised and Prepared for Gods Elect.

If thou believest and know what heaven is, live then as one that knew the same,

same. Oh, go to the throne of grace,
and leave it not, till thou doest find the
grace of God and the Oyl of Consolati-
on Pour'd into thy heart, and for the
order of your appearing unto God, de-
mean your self as the Prodigall, Luke
15. Cry as David, Psalm. 38. 18.
For I will declare my Iniquities, and
will be sorry for my sins; how thy state
now is, I know not, and therefore after
what maner to write to thee I know not,
I do believe your case is dreadfull, by
the oppression of my own spirlt, and your
being so long absent from me, and whe-
ther now this may come to you I cannot
tell, therefore I shall desist from wri-
ting so amply as I would.

Aug. 16.
1672.

Your Father in the
Lord Jesuſ

W. W;

The young Man having received this Letter, reades it; and having read it, he considers upon it, and at last is affected exceedingly therewith; but these two Deceivers coming unto him again, doth through their vain discourse and diabolical concernment, make this Youth to yield unto them, so as that he forgets the Letter (which came from his dear friend) in which was contained such wholesom, seasonable and compassionate Instructions.

Demas and Apollyon.

So, what now, I hope you have not transgres'd.

Paulus

Not I indeed.

Apollyon.

How then comes it to pass you look so sad? *Paulus*

I have by an unparalleled providence, received a letter from one who lov'd me, which is strange in regard that he knew not where I dwelt.

Apollyon.

*The Devil proues there
is no Providence by a Lie
and corrests the young
man for his iuiterat. nes.*

*Sha, Providence;
there's not such things*

as

as that ; for those things which you call Providence, are only things which falls out by chance ; and you also talk illiterately and foolishly, to say that was unparallel'd, because such as this has bin common ere now.

Paulus

Nay, I do not know, but none shall make me to believe any otherwise but that it was Miraculous, if it will not hold with being unparallel'd.

Demas.

Pray let me speak a word in your ear. There are the whisperings of an evil spirit, as well as a good.

Paulus.

With all my heart, Good Sir.

Demas.

Pray now, have a care of carrying your self foolishly, lest thereby you occasion him to depart, as I told you once before.

Paulus

Well I will.

Apollyon.

How are you compos'd in minde ?

Paulus

Not very well, My Lord.

Apoll.

This young man had received
this Letter, besides it; and on-
going read it, he considers well
on it, and at last is affected exceed-
ingly therewith; but these two De-
ceivers coming unto him again, doth
through their vain discourse and
diabolical concernment, make the
Youth to yield unto them, so as that
he forgets the Letter (which came
from his dear friend) in which was
contained such wholesome, seasonable,
and compassionate Instruction.

IRREGULAR PAGINATION

me,
he knew not where I dwelt.

Apollyon.

Well pray there
providence by a lie
tells the young
man nothing.

Sir, Providence,
there's not such things

inches; for other things which you
and I consider, are ready things, which
falls out by chance; and you also talk
illiterately and foolishly, to say that
not unparallel'd, because such as this
has bin common ere now.

Paulus.

Nay I do not know, but thou shall
make me to believe any otherwise but
that it was Miraculous, if it will not
hold with being unparallel'd.

Demas.

These are the words
I.e. not speak of signs of small spirit
again.

AR

TION

How are you comp'red to others?

Paulus.

Not very well, My Lord.

A pollyon

Behold the Devil. How can you call me Lord? and add: I yⁿ such an epechite (as my) thereto, whereas you have not given up your self unto me.

Paulus

Will you accept of me, Oh Lord?

A pollyon

If I had meant otherwise, I should not have ask'd you.

Paulus

The young Man speaks to the Devil after the Language of Canaan, which ought to be used with God only.

Lord I am at your service, do with me as seems good in thy sight.

A pollyon

Hast that God which you serv'd, been good to you?

Paulus

Truly I must needs say this, that though I had many things of the o^d of Atheism there od whom I serv'd yet he would not give me all as I desir'd.

A pollyon

That I believe, and shall I tell you of God, the those many things which you had of Devil will him were not so reall as they were Presented to you, being only shadows.

Paulus

It's likely so truely.

Apollyon

Well if you are willing (as you say) Devil in
to be my Servant, meet me about five of everything
of the Clock at night, by the place where
we use to meet, and bring with you A time
your Penknife, Paper, and Pen, this appointed
is all, only be sure to meet me without
fail, or else be it to your own peril.

Paulus

I'll be sure not to fail you.

Apollyon

Till then farewell.

The young
man now
accords
with the

A time
appointed
for the
Contract

Reader,

Thus thou seest how this poor Con-
vert is tossed up and down through
the wiles and Machinations of Satan,
how Sollicitous have been the vety
powers of Hell, to destroy the soul of
this young man, how have they Com-
bin'd together for the making of
their stratagems effectual. For once
he went with an intent to meet the
Devil, and as he was entring into the
appointed place, the Spirit of God int-
errupted

terrupted him by setting home this Scripture, with such power, Mar. 16.
 26. *For what is a man profited, if he should gain the whole world, and lose his own soul;* At that he was forc'd to return home again, and ask God for pardon, and yet nevertheless Corruption being very prevalent and the Devil mighty busie, he was thereby impell'd to make another attempt in the like manner, who accordingly did, as you may understand by what shall follow.

*The Devils
saturation*

Apollyon.
Well met (my Paulus) why doest thou muse with thy self?

*The young
man is
daunsed.*

Paulus
I am at a stand, and know not what to do.

*An Inter-
rogation.*

Apollyon.
At a stand, why so?

*He reasons
with the
Devil.*

Paulus
You know (O Lord) the busines which we are met about, and the weightiness thereof, therfore I hope, reason will shew why I look so.

Apol-

Apollyon.

Friend, As for my part, it matters not, lose whether or no you consent to what I require; God it was for your happiness that I requir'd this and from you; but to conclude, take notice, that I will not be made a ugly fool by such an one as you; Go therefore to your other God, and see what he can do for you, for I scorn to receive you.

Paulus.

Good Lord, fret not your self so, for I am not going away from you, only I desire deliberation, suiting with a work of so great a concernment as this.

Apollyon.

Nay, call not me Lord, except you were my servant; and as for your deliberation, you have had time enough already.

Paulus.

Ha, but I never did deliberate upon it till now.

The Devil knows how to suit himself according to the constitutions of People.

The Devil makes many times, as if he was but indifferent, in those things which he is most earnest and desirous of.

The devil
is an an-
gry spirit.

We are ap-
peal to
consider

when it is
too late.

The Devil knows so well the advantage of consideration, as that if he should give way to it, he knows it would dash all his designes to pieces.

(160)
Apollyon.

If so be you could not deliberate, when you had time enough, expect it not now.

Paulus.

Well, if so, you will not give me leave to satisfie my self herein; I know not what to say to you.

Apollyon.

You know not what to say to me, say something or nothing; and if in this you be not satisfied, a Fig for you.

Paulus.

Be not angry, I pray.

Apollyon.

Here is cause to be angry, when you deal thus with me, who am so fully God. Consider the aggravation that does attend it, therefore in this one minute resolve me, either in the negative or affirmative.

Paulus.

What would you have me to do?

Apollyon

Apollyon

The Au-

thor dares

not write

here what

*Only this, Put Pen to Paper and
write thus.*

he did write, lest it should prove a temptation.

Paulus.

Note, thus far he went,
and further he had gone,
if divine Grace had not
restrain'd him.

Well, I will write
thus, (For)

Apollyon.

*Proceed, why stay you your The de-
hand?*

Paulus.

I know not what the matter is, for
I cannot move my hand.

Apollyon.

*You had as good go on now, seeing
that you have written the first word,
viz. (For) for you are mine by what
you have done already.*

Paulus.

I defie you as yet, for I know what
I have done.

Apollyon.

*A Nuncupative Will is as good as a iſh machi-
written one, so that what you have not nation it
done by Pen you have done by word of
Mouth, and therefore it is all one.*

prevailed upon the young man, in making of him to
yield, by putting Pen to Paper, of which further ob-
serve,

A devil-

-ish machi-

written one,

so that what

nation it

done by word of

which had

almost

Observ.

Obſerv. I.

The young man ſuppoſing him
with whom he had conſerr'd ſo long,
to be the Devil, breaks forth into
thele breathings of ſpirit (unto the
true God whom once he ſerv'd) viz.
Now, now, now, O precious Saviour,
give me ſomthing for my faith to al-
upon, by making of thy ſelf unto me
present help in the time of need, and
for the future try me.

Obſerv. II.

The Devil perceiving ſuch ſweet
Motions to be upon the heart of the
young man, and being deſtitute of
all hopes in having him as his prey,
doth by the Authority of God va-
niſh and leave him for a time.

Obſerv. III.

This young man, as he was walk-
ing up and down, did experience
more and more, that he with whom
he conſpir'd againſt his God, was the
Devil,

Devil, which caus'd him to cry out thus, *O wretched man as I am, that I should go so far with the wicked one; how shall I escape damnation, wheras I have thus transgress'd.*

Observ. IV.

This young man wondering at himself, did meditate upon several things; and as he was reading one place of Scripture, alluded to in a book, entitled, (*The Sinners Sanctuary*) being, *Hebr. 10.23. Let us hold fast the Profession of our faith without wavering, for he is faithful that promised.* The Devil assaults him again, and appears in the shape of a white Spaniel dog, with a Letter in his Mouth, saying unto him, *Thou art not Elected;* at which the young man rises up, and speaks to God as follows.

And I thought thou didst give unto me some token of love and mercy; but now I am afraid that I was deceived, and therefore if the manifestation which then I had was not right, show it (I pray thee) unto thy servant; but

but if right, then be pleased to back it
with another as powerful as before,
through the efficacy of some Scripture
as-essential with it, which the Lord
accordingly did in the very juncture
of time; and bringing also with the
same a Scripture essential thereto, viz.
Hos. 11. 3. From whence he gathered
That the truth of Election did not con-
sist in a bare knowledge thereof, but
that Election might be where no ap-
pearance thereof could be found.
The Youth now travelling homeward
doth in his way meet with a great ma-
stiffe Dog, running round about him
and catching hold on the left latchet or
of his shooes, doth vanish. And bi-
ing return'd safe home, he meets with
the holy Minister who was so much
concern'd with him, and the discourse be-
tween these two, is as followeth.

Eva-gelus

Oh, My Lamb! Where hast thou
been all this while? For it rejoiceth
my soul to see thee once more.

Paulus

Oh, but you have no cause to be
glad in seeing me at this time, and in
such a condition.

Evan-

Evangelus.

Why talkest thou thus (*My Child*)
as now thou doest, tell me therefore to
ease my oppressed soul, where thou hast
been, and what is the matter with thee?

Paulus.

I have been where I have seen a man that did come out of the Air,
y: a, where I know not my self I have
been.

The young man talks
light-headed,
through
the excel-
lent.

Evangelus.

Obstinacy against good Council pastious
doth always bring forth evil effects; of the de-
for now have I prayed with thee, wept vil.
over thee, and given thee good Coun- The dan-
cel, but by none of these could I pre- shunning
vail, for slighting and rejecting good
of which thou art brought into. Councils.
speakable misery.

Paulus.

I am sensible of this, but here lies He de-
my misery, it is too late. spairs,

Evangelus.

Do not say so, as long as we have
a day in which we may work.

Paulus.

Did I belong to God, I should re-
ceive somthing of comfort from what

F

you

you say, but you know not my condition, in vain therefore it is to take pains with such an one as I.

Evangelus.

*Why not take pains with you now,
I have done so once, and God has bleſſed
it; and I question not but he will do
the like now.*

It is the sin of young Converts, to condemn and censure every thing, which seems not at the first view right.

The misery of this young man contributes anxiety to the Minister.

hearing such blasphemy proceed from thee; certainly an evil spirit has busie with thee.

Paulus.

An ambi- Busie, yea, and more busie will be.
guous speech,

Evangelus.

Child, I am thy friend, thou knowest it; do not therefore put me off with such Riddles, Enigmas, Allegories, and dark kinde of speeches as these are.

I do not affect them, especially from
than one as your self.

Paulus.

I am afraid the devil has bin too ^{The}
s blef d for me. ^{groundes of}
ill d ^{fear.}

Evangelus.

Wherein, my Lamb!

Paulus.

The last time that you was with
God, (you may remember) you en-
at he r'd of me, what company I had?
, but which I reply'd, A man that I
not kn w not very well.

Evangelus.

What, that irrenious fellow?

Paulus.

Yea, that fellow.

Evangelus.

But I hope, you have not seen him,
the Gentleman which you spoke of.
ll he at that time.

Paulus.

Yes, but I have to my sorrow, I
nsure.

Evangelus.

I am afraid so too, what did you do
when you were together?

^{The Mi-}
^{nisters fusi-}
^{pacion.}

To rehearse I dare not, to con-
I am bound.

Evangelus.

The Mi- What means this (To reveal I
nisterlecks nor, to conceal I am bound) who in
after an that you are so oblig'd to, as that
interpre- dare not disoblige? none but
tation of the young surely.

Ms is Pro-
verb.

Paulus

I wish it was so.

Evangelus.

Dally not with me, if it is u-
contrary, tell me so.

Paulus

He de- Loth I am to tell you, beca^s
clare this A; olity, was once a Christian, or at least
in pretence, once I did own
Christians God. But who do
think is my God now?

Evangelus.

The Mi- Him, I hope, besides whom
nisters belief 'of properly can be said to be God.
the youth.

Paulus

Is not the Devil God?

Evangelus.

In what Tez, catachrestically and impro-
respect the devil is he is so called, but (I hope)
God.

him whom thou hast chosen.

Paulus.

The dev-

can trans-

form him

self into

many

shapēs.

What he is, I know not, but he
is in the habit of a Gentleman.

Evangelus.

What is it the Gentleman which you
have shown me of just now.

Paulus.

Yea, that is him whom I have owned
to be God.

Evangelus.

How ! Renounce it for the sake of
your soul, I charge you.

Paulus.

It has bin past renouncing long

Evangelus.

God forbid, I would not have it so
often thousand worlds.

Paulus.

It is so confirm'd, as that ten thou-
sand and ten thousand can't revoke it.

Evangelus.

What hast thou done then ?

Paulus.

I have given my soul to him.

Evangelus.

Did he require it of thee, and hast
thou done it ?

F E Paulus.

The young
man did
go very

near in contracting with the Devil, but he did
totally contract with him, as you will find in fine.

Evangelus.

Dost thou know what thou hast done?

Paulus.

I think so, why what is the matter?

Evangelus.

*What is the matter? thou hast taken
Gods greatest enemies part.*

Paulus.

Who is that, I pray?

Evangelus.

Satan, which is call'd the Devil.

Paulus.

The Lord forbid.

Evangelus.

Nay, it is so, and Christ have mercy on thee; from a Christian thou art become a Wizard; and so consequently thou art ripened for Hell, as much as once I thought thou wert for Heaven; thy condition is such, as it renders thee incapable of the love of God.

The young
man prays
for a de-
precate-
tion
of his
misery.
Behold
how his
misery is
augment-
ed by
many gra-
dations.

God; so that now he hates you, his
Children hates you, your Relation hates
you; and, adieu, my friend, adieu.

Paulus

Attend (Good Sir) and do not
you who has been always my friend
leave me now in my greatest perplex-
ity. Examine me a little, before
you give me over quite, and let the
time before encourage you hereun-
to.

Evangelus.

I wish you were but more sensible;
when I saw you first, you seem'd to be
somewhat penitent; but I am afraid
now God has stricken thee with a judi-
cial hardness and blindness.

Note, in this Discourse comes *De-*
mæs, who interrupts, and speaks
as followeth.

Demas.

I wonder, Sir, you would urge him
to renounce that which he hath seal'd
to by his own blood, and calling God
as a witness to the same.

O stop thy mouth ; false thou hast been to me, for as to paper, yea, and also blood, I do deny, and therefore say no such word.

Evangelus.

Is this he (my Child) whom thou cal'st Demas ; if so ther, that thou didst not enter iunto any combination with him and his Comrague the Devil by blood, return Praise to God, and matter not what they say : And wherefore doſt thou (O Demas,) impute that to my Lamb, which he was never guilty of ?

Demas.

Pray who be you, that you rage so much at me, as if I was engaged to the Devil, and as if I was the cause of troubling your friend ; both of which I deny, and pray speak no more but what you can prove.

Evangelus.

Thou art a Liar, being like the Devil thy father ; for we fear not thee nor any of thine, and it shall be prov'd that thou wert the great Instrument, which the Devil made use of to destroy my Child ; but the God whom we

serve

serve has deceived thee, Glory be as-
crib'd unto him for ever.

Demas.

Know you friend, I will not be thir-
taunted at by you ; and did I but
bring the God whom I serve, yo.
would tremble, meerly through a
sight of him.

Evangelus.

We care not for you, nor your God ;
and if you should bring him hither, we
would not stir out of our Places.

Demas.

I shall ere long make trial of that,
and until then, farewell.

Evangelus.

And farewell you.

Paulus.

How glad am I that he is gone.

Evangelus.

Ha Child, walk as long as you live An Ethic
in the sense of this mercy, of a gracious tation to
God unto you, in restraining you from Thanks-
doing what you was tempted to ; Aid giving,
now for the glory of this God, I do de-
sire you to make a brief Confession of Motives
your being first acquainted with this to Con-
Person, and so with the Devil, and fessions

what it was he required of you, that
these things may be left as a Narrative
of Gods dealings with you unto
succeeding Generations.

The CONFESSiON of PAULU

When I first began to be troubled, this Person (*Demas*) being an ancient Acquaintance of mine, who at first seem'd mighty zealous in the ways of Godliness, did of late visit me very often, and perceiving of me to be somewhat unsatisfied, he demanded the Reasons thereof; and a last understanding somthing of it, he told me that he had experienc'd the God whom I serv'd, not to be the true God, producing substantial Reasons (as I thought) for the proof thereof, which winn'd so upon me, and being likewise perceiv'd by him, it did make him somewhat prevalent with me, to grant leave that he might bring the Gentleman unto me, (*i.e.* Devil) which being granted, and concealing it from you,

together with many temptations that attended me. I did meet him at a certain time and place appointed, and so in process of time he got me to deny these three things.

1. To deny the God
whom I serv'd. 2. To abstain from the Mini-

Observe the evil effects
that do ensue the con-
cealing of suggestions.

sters I frequented. 3. To believe whatsoever he should say unto me; which after these were granted, he then made me to promise my soul unto him, in form as aforesaid, () and as soon as I had set Pen to paper, and writ this word (*For*) I could not go any further, which being perceived by him, he cursed me, and withal told me, that if I did not write, it was all one, and I was his, as long as I had set Pen to Paper; only this he added, If I would write all, then he would be more merciful unto me at the expiration of my time; but if I did not, he then would use me to much the more cruel; the saying of which does at this present time trouble my soul very much i thinking that I am his: And therefore, I

pray

pray Sir, what think you of it?
Evangelus.

*Child, that was only a temptation
fram'd by himself, to draw you aside,
set Benson Paper..*

Basilus.

Say you so; but what shall I do
then with your God, which I once
worshipped? he, I suppose, will be
never recounted unto me, because
I have disowned him and all his Com-
mandments.

Evangelus.

*Truly (my Child) if so be it is a
things are Presented to me, I muſt
needs ſay ther, If your Head was a
fountain of tears, and your Hands
streams thereof, you could not ſuffici-
ently mourn for what you have done;
and moreover, if God had down'd you
long ere this had been committed, he
would have been justified therein, but
much more now, when you are guilty of
that which I thought you would never
have been guilty of. Nevertheless,
from hence gather Hope, viz. Gods
restraining of you to do what was in-
tended, it being an infallible sign that*

God

it. God is willing to save thee.

Paulus.

O that I had but assurance of it.

Evangelus.

Nay, (no doubt) it may be a long time before God will give you an assurance of his love, in regard that you have by exceeding Provocations forfeited it.

Paulus.

Ha, but I am one, that can never be at peace, unless God doth immediately tell me that all my sins are forgiven, nay, I am afraid I shall kill my self, if God does not cast some favourable aspect upon me.

Evangelus.

How do you talk! have you not provoked God enough already, and will you provoke him still? have a care lest you do thereby augment your misery.

Paulus.

Alas, I am damn'd, I am damn'd, do not then blame me for speaking so.

Evangelus.

I must needs confess your case is desperate; but yet notwithstanding this,

*if you will go to God in his own way,
you may find mercy.*

Paulus

I have (without doubt) committed the sin against the holy Ghost, in regard of those several aggravations which do attend my Sins, for did you ever hear of any sav'd, who sin'd after their Baptism, and acknowledgment of the truth.

Evangelus.

Yea, surely, for what think you of David, Manasse, Peter, and the Church of the Galatians, when called in by Paul to repentance.

Paulus

If I had but access to the Throne of grace, it would be something, but I have been for a year and an half (through sin)

debarr'd therefrom, how think you therefore that I can go without Blushing.

Evang

Nam multa possunt ostendi veteris & Novi Testamenti exempla, ubi lapsi remissionem peccatorum & absolutionem à Christo & Ecclesia sunt consecuti, viz. David, Manasse, Petrus, ipsa est Galatarum Ecclesia, & à Paulo ad paenitentiam revocata: & Paulus ipse Corinthium incestum jubet recepi post paenitentiam. Aug.

The young mans sins of omission and commission.

Evangelus.

If thou wouldest have God to take any notice of thee, thou must go to the Throne of grace in great shame and confusion.

Paulus

What if I can't lift up so much as my eyes unto him... He cannot
lift up his
eyes to
God.

Evangelus.

Yes, for have you not read of the Publicans demeanour before God? Luke 16.

Paulus

This is true, and therefore my dear friend, I am much oblidg'd to you, for all your love and pains with me, and if you will be pleas'd to tell me what I must do when I come home, I shall thereby be ingaged more than ever.

Evangelus.

First, believe that God is strikable Heb. 7.29
and willing to save thee. Ezek. 33.

Secondly, confess thy iniquities, be sorry for them, and then ask forgive-
meſſeſt Pſal. 32. 5.
Pſ. 38. 18.

ness, with a firm resolution in the strength of Christ, to do so no more.

Thirdly, by the greatness of thy sins plead for a Pardon from God.

Fourthly, make Christ the Way to the Father, excluding altogether your own works and righteousness, from Justification and salvation.

Joh. 14.6.
Mat. 26.

41. 1 Thes. 5. Fifthly, omit no duty for your life.

17. Phil. 4.11 Sixthly, endeavour to be content in all states and conditions.

1 Tim 6.8 Eph. 4.17. Seventhly, be not a friend to the Devil, by concealing any of his suggestions.

Eph. 4.27. Eighthly, tempt not the devil.

2 Cor. 11.2. Ninthly. For the future live with a more holy jealousy than ever.

Paulus

This together with what you have formerly done for me, I shall remember (I hope) as long as I live.

Evangelus.

Nay, many things I have to say,

but

the
so but you cannot hear them now;
I shall therefore reserve them till
thy another opportunity that you and I
may have; but in the mean time,
say to the God of Heaven bless you, and
then so farewell.

F J N I S.

Courteous Reader,

Which Title thou shalt well deserve, if thou
wilt but excuse the Author from such Er-
rata's as have escaped the Press, being very
many and great, his distance from the City
not giving him the opportunity to peruse the
sheets as they were done, the most material
whereof are here subjoyn'd, and do beg the
coverture of thy candid censure.

ERRATA in the Epistle Dedicatory.

Line 31 read not *any* of you. line 177 leave out *and*.
line 218. read *but Jesus Christ who will plead*.

Errata in the Book.

Page 3 line 4. in the Margent put *Eph. 2. 20. p. 8.*
I. 6. put three for two. page 22. l. 1. for 1 John 5.7. put
Acts 5.3. p. ib. l. 6. for I say r. I see. p. 34. l. 3. for 4
r. 24. p. 35. l. 1. for your r. you. p. 49. l. 3.
for it r. them. p. 42. l. 17. for you understand
r. your understanding. p. 57. l. 5. for that
thus. p. 66. l. 3. for gratis r. gratia. p. 65. in the last
words of the Margent r. we are hindred from effecting
what we intended. p. 67. in the Margent, for does. r. d.
p. 75. l. 4. for I shall r. shall I. p. 79. l. 13. for as yet r. a
that.

Thus with many more, which would be tedious and
somewhat vain to particularize, besides the mis-pla-
cing of Comma's, Periods and Marginal Notes.



An Advertisement to the READER.

Reader, Thou art desired to take Notice, that by Evangelus (one of the Interlocutors) is signified a holy Man and Minister, who often conversed with the Author when he was in his deplorable condition. By Paulus, the Author himself, considered in his unconverted and converted estate, together with his Conflict. By Demas, an Apostate and Atheist, who was instrumental to the bringing of the Author to his sad condition. And by Apollyon is signified the Devil himself, who often appeared visibly, designing thereby the Authors destruction.

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